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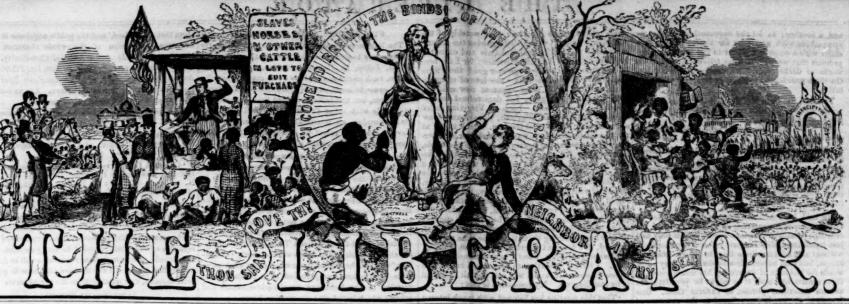
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Five copies will be sent to one address for THY 1483, if payment be made in advance. All remittances are to be made, and all letters plating to the pecuniary concerns of the paper are to

frected, (POST PAID,) to the General Agent. Advertisements making less than one square inand three times for 75 cents — one square for \$1.00. The Agents of the American, Massachusetts, Mansylvania, Ohio and Michigan Anti-Slavery Sosies are authorised to receive subscriptions for THE

The following gentlemen constitute the Finanial Committee, but are not responsible for any of the lebts of the paper, viz :- Frances Jackson, En-IND QUINCE, SAMUEL PHILBRICK, and WENDELL



NO UNION WITH SLAVEHOLDERS

The United States Constitution is 'a covenant with death, and an agreement with hell?

The free States are the guardians and tial supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding on men an unrighteous yoke. On this subject, our fathers, in PRAMING THE CONSTITUTION, SWERVED FROM THE BIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending. - WILLIAM ELLERY CHANNING.

J. B. YERRINTON & SON, Printers.

WM. LLOYD GARRISON, Editor.

VOL. XXIX. NO. 19.

Our Country is the World, our Countrymen are all Mankind.

BOSTON, FRIDAY, MAY 13, 1859.

WHOLE NUMBER, 1592.

REFUGE OF OPPRESSION.

THE GOVERNMENT OFFICERS AND THE FUGITIVE SLAVE LAW BUSTAINED.

The fact has already been announced by a teleon Cleveland, Ohio, that the Supre ne Court that State, in the case of Bushnell and others, harged by indictments, and in the case of Bush-(charged by indictments, and in the case of Bush-nell convicted of unlawfully obstructing the laws of the United States,) decided, by a full Court, the Judget being UNANIMOUS, to refuse the application for the writ of habeas corpus. The Cleveland Na-ional Democrat remarks thereupon as follows:

We are glad to record this fact, for it is a sign of we are gian to leave eturning reason. Bitter partisans here, under the elief that the writ would be granted as a matter of belief that the writ would be granted as a matter of course—the belief being founded on the fact that all the Judges were of the so-called Republican party—made high threats of taking the prisoners from the hands of the Government officers. This kind of foolish basating will now be stopped—party zeal, regardless of faw, having effervesced, will now subside, and will be found, like ginger pop, after it has done working, to be but 'stale, flat and unprofitable.' Tea decision of the Shrreme Court has relieved these ae decision of the Sapreme Court has relieved these enthemen of the difficulty into which their foolish gentlemen of the difficulty into which their foolish basting might have precipitated them, although it has made some of them, at least, fit subjects for ridi-cale for their braggadocio boastings; but this they can bear, for it is better for them o' bear the ills can ber, for it is octer for them to the whole they know not of.' Had the writ of habeas corpus been granted, from our howledge of the Government officers in this city, and from our knowledge of the determination of President Bachanan and of the able Cabinet who strough him, to see that the laws of the United states are faithfully executed, we feel a freedom in States are faithfully executed, we feel a freedom in saving that the law would have been left to take its course against the persons indicted, regardless of any and of all consequences. But the Supreme Court of the Ohio has decided, what every right-thinking man fell should be the proper decision, that the Ohio Courts have no right to interfere with the jurisdiction of the United States Courts, in the case of persons charged with an offence against the laws of the Court of the States Courts, and in this decision the State General Government, and in this decision, the State Court has shown itself, not, as many of the political friends of the Judges believed, a mere partisan Court, overriding the Constitution and the laws, for politi-cial purposes, but a Court of law, of right, of justice, and opposed to all lawless violence. Hence, we congratulate the country on its political friends being desired, and on the fact that the Judges have taken their stand by the Constitution of the United States and of the State of Ohio, which they have sworn to

The Columbus (Ohio) Statesman savs :

The Court unanimously declined to interfere, rerise court unanimously declined to interfest, resigning to allow the writ. This is well, for had the judges been moved by the representation of heated danatics, or the evil suggestions of unserrupulous demagogues, to override the law and interfere with the lawful jurisdiction of the United States Court and its officers, the consequences would have been farfal. Yet many of the Republicans here were made nough to desire it. They are much cast down by this decision of the judges of their own party; and we should think it would open the eyes of those deladed men who have been incited to resist the law to men in high places. They will now find that men in high places. They will now find that v. Chase has no power to set aside the United tes laws, and protect from punishment those whom s teachings and fulminations have incited to break These Oberlin cases will do a world of good. ey have shown the healthy, national sentiment of people in an eminent degree. It is demonstrat-that except the more violent and fanatical of the ablicans, all our citizens are against resistance to , and will, if necessary, come forward to vindi-

From the Detroit Free Press. CAUSE FOR ASTONISHMENT.

The decision of the Supreme Court of Ohio, rela-ite to the issue of a writ of habeas corpus, in the as of Bushnell, one of the Oberlin researces, must ish the whole Republican host not a little. re have a Republican Court, -a majority of and we have a Republican Court, —a majority of a judges belong to that persuasion, —unanimously dusing an application for a writ of habeas corpus to the man who is held up as a martyr of freedom cause he has been convicted of resisting the United Sate officers, and liberating a fugitive slave from their custody. What will the party say of such conduct as this? Has the Court gone over to the slave drivers? Has it become the tool of the slave lower? It ship desiries sale divers? Has it become the tool of the slave power? Is this decision another instance of subser-vincy to Southern interests? How can the Court be applicated for? Or will it be repudiated by then, and their judges condemned? It was designthe counsel of Bushnell, and his Reput adjuors, that the Supreme Court of Ohio should are itself alongside of the Wisconsia Supreme with the Wisconsia Supreme woodness the furties of the Wisconsia Supreme consumes the fugitive law unconstitutional,—and that, notwithstanding the late decision of the Su-

open the slave trade, the interests of the working-classes and yeomanry of the South. The case of the poor white population of the South cries to heaven for justice. We see a people who are devoted to their country, who must be entrusted with the defence of the institution of slavery, if ever assailed by violence, who would die for the South and her institutions, who in the defence of these objects seend to vindicate himself against the charge of these particular would be considered. sailed by violence, who would die for the South and her institutions, who in the defence of these objects of their patriotism would probably give to the world the most splendid examples of courage, who would lay down their simple and hardy lives at the command of Southern authorities, and who would rally around the standard of Southern honor in the reddest crashes of the battle-storm—we see, I say, such a people treated with the most ungrateful and insulting annidaration by their country, deburged with the most ungrateful and insulting annidaration by their course, and the seed to vindicate himself against the charge of bearing them speak as though it were a crime—not unless he did it, as Mi Brewer did, I presume, to establish a principle. It would be far more sensible for not hearing them, than for ministers and elders or not hearing them, than for ministers and elders or not hearing them sectation as wended. Paillips and Ralph such a people treated with the most ungrateful and insulting consideration by their country, debarred from its social system, deprived of all share in the benefits of the institution of slavery, condemned to poverty, and even forced to bear the airs of superiority in black and beastly slaves! Is not this a spectacle to fire the heart? As sure as God is judge of my own heart, it throbs with caseless sympathy for these poor, wronged, noble people; and, if there is a cause in the world I would be proud to champion, it is theirs—so help me God!—it is theirs.

As whe heard such men as Wendell Paillips and Ralph Waldo Enerson is something to glory in, not to applogize for;—and in the most intelligent and excellent circles of Boston, or New York, or London, a man of any culture would be ashamed to confess that though these men had spoken in his own viltage, he had not ventured to bear them, for fear of the Minister and 'Elders'—or because superstitions men called them 'infidels!'

But though these representative men need any vindication, and would smile at any appeal for orthodox charity in their behalf, I have too high an esti-

'I am not ashamed, my dear C., to confess to be attached by affection to some of the faithful slaves of our family, to have sent them remembrances in absence, and, in my younger days, to have mide little monuments over the grave of my poor "mammy." Do you think I could even have been to see her consigned to the demon Abolitionist, man or woman, and her lean, starved corpserudely laid in a pauper's grave? No! At this moment my eyes are filled with tears, when I look back through the mist of long years, upon the image of that dear old slave, and recollect how she loved me in her simple manner; how, when chided even by my mother, she would protect and humor me; and how, in the long days of summer, I have wept out my boyish passion on her grave.

HOLLY SPRINGS.—Lex Talionis.—For a week or two past, a Pailadelphia drammer, named Young, representing the exploded firm of Hoskins, Hoskell & resenting the exploded firm of Hoskins, Hoskell & Co., has been in North Mississippi, setting up the affairs of the establishment. He went from this place, one day last week, to Holy Springs, having in his possession a requisition issued by the Governor of Pennsylvania upon the Governor of Messissippi, demanding the person of Mr. A. R. Brown, formerly a mercaant of Holly Springs, who failed about a year ago. It was alleged that Mr. Brown had obtained goods from the Pailadelphia house, to the amount of about \$1,000, under false pretences.

When Young arrived at Holly Springs, he placed the requisition in the hands of an offers, who was

may oppose our doctrines, our principles, our forms, and our methods of action; and if this is only does fairly, we will be content, and candidly listen to its sentil a way, to prove to them that they were surrenticisms. But when all unit its influence are taught to shun us, and are threatened with ecclesiastical and social excommunication, unless they have the first proven bur the lectures that standard the will interest the readers of Tag. comment the ingritive have unconstitutional—and presents the surjective have unconstitutional—and the state decision of the Surjection of

men called them 'infidels!'

But though these representative men neer ao vindication, and would smile at any appeal for orthodox charity in their behalf, I have too high an estimation of them and of their labors to look on, in silence, and see their way to the popular mind and heart blockaded by bigated sectarians. Hence I affirm that they are vastly superior to the mass of the popular clergy—some of them even being the foremost in that profession—and that they, therefore, who try to prevent their being heard are defore, who try to prevent their being heard are defore, who try to provent their being heard are deserving such rebuke as Christ gave to the Scribes and Pharisses of old. Only think of it—1 little handful of man possessed only, at most, of the ordinary in elligence and virtue of respectable society, and with but a small share of general knowledge two only of any special reading—assuming before this enlightened community to be the virtual vicegerents of Christ on earth, with such powers as are claimed in the 'Confession of Faith'! powers to excommunicate a man from 'Christ's Church,' and SOUTHERN HONOR! therefore from the kingd m of heaven, for listening a few Sandays to the foremost thinkers, schours, and religious teachers of the age or ages!

THE NEAPOLITAN EXILES.

had obtained goods from the Pathadsiphia house, to the amount of about \$1,000, under false pretences. When Young arrived at Holly Springs, he placed to proceed to the residence of Mr. Brown, about nine miles from town. But while an officer menored being talked around the streads, and stops were inaugurated at once to prevent Young taking brown to Pathadsha a prisoner. Soon after support, a crowd of citizens saun noad Young taking brown to Pathadsha a prisoner. Soon after support, a crowd of citizens saun noad Young to appear a crowd of citizens saun noad Young to appear a crowd of citizens saun noad Young to appear a crowd of citizens saun noad Young to appear a crowd of citizens saun noad Young to appear a crowd of citizens saun noad Young to appear a crowd of citizens saun noad Young to appear a crowd of citizens saun noad Young to appear a crowd of citizens saun noad Young to appear a crowd of citizens saun noad Young to appear a crowd of citizens saun and Young and the Hon. J. W. Ulapp for the defense. We are not such isoatty informed to give a minate detail of the evidence, but the result of the trial was, that Mr. Young our required to give a minate detail of the evidence, but he would leave the vicinity, never to return. Next morning, he faithfully compiled with the requirements, and left on the first train.

Whene Young and his confederates reside, in quest of property, in the shapp of slaves, he is set upon in a like manner, and was are sure they will have the sum and a deal of the confederates reside, in quest of property, in the shapp of slaves, he is set upon in a like manner, and was are sure they will have the sum and a deal of the confederates reside, in quest of property, in the shapp of slaves, he is set upon in a like manner, and was are sure they will have the standard of the confederates reside, in quest of property, in the shapp of slaves, he is set upon in a like manner and was are sure they will have the standard of the confederates reside, in quest of property, in the shapp of slaves, he Extract from an excellent sermon, entitled 'Caristian Liberty vs. Exclesiastical Despotism,' preached in the Stone Caurch, in Cortland, N. Y., April 3, ed much depressed, stated, in reply to expressions of sympathy, that he had not yet learned to realize the certainty of the change from such suffering to The Presbyterian Church-as any other church - the experience of so much kind attention as they had

WHAT NEXT?

Extracts from a work entitled 'The Southers Spy: or, Curiosities of Negro Slavery in the South,' by Edward A. Pollard, of Washington City:

'I recognize, especially in the proposition to reopen the slave trade, the interests of the working-classes and yeomanry of the South. The case of the proposition of the south crises of the working-classes and yeomanry of the South. The case of the proposition of the south crise of the past, and the Nehemiah Adams of the results of Christianity, for the present, are the very best results of Christianity, a fatal blow is given to Christianity. For, thinking and good men, under such circumstances, will be quite inclined to say, 'Give us infidelity then, instead of Christianity, for we want that which proposes, I venture to think, that a similar excitement is created in Charleston by the indications of a strong anti-slavery sentiment in England. Will you tell Mrs. Stowe that her name is familiar to the you tell Mrs. Stowe that her name is familiar to the you tell Mrs. Stowe that they regard her as a 'woman and a 'representation' or the south. of a strong anti-slavery sentiment in England. Will you tell Mrs. Stowe that her name is familiar to the exiles, and that they regard her as a 'woman and a sister'?

With the hope that your readers may be interested, and the cause of freedom promoted, I wish to present a very brief narrative of Cordelia Loney, as I received it from her own lips, candidly and truthfully told, as I have every reason to believe.

A little over a month ago, in the capacity of servant, Cordelia Loney, a colored woman, was brought to this city by her mistress, (Mrs. Joseph Cahell, with the hope achieves of bedding her as accurately the mistress of the R. Y. Evening Post:

With the hope that your readers may be interested, and the cause of freedom promoted, I wish to present a very brief narrative of Cordelia Loney, as I received it from her own lips, candidly and truthfully told, as I have every reason to believe.

A little over a month ago, in the capacity of servant, Cordelia Loney, as colored woman, was brought to this city by her mistress, (Mrs. Joseph Cahell, with the hope achieves.

THE DEMOCRATS OF TEXAS.

It seems to have been decided in Texas, that the preaching of the gospel by the Methodist ministers is inconsistent with the propagation of Democracy and slavery. It is pretty difficult to expound the New Testament, and to enforce the precepts of the Saviour, without hitting some of the prejudices of that region, and it is not improbable that the Methodist elergy have quoted some unfortunate text or enforced some unfortunate command. There ought to be an expurgated Bible for the special use of that large portion of our fellow-citizens who believe that the chief end of man is the propagation of human slavery. The Old Testament is perhaps well enough as it is; but the New is an innovation that is not at all adapted to the conservative views of the extreme South. Indeed, but for the affecting story of Onesimus, and the blessed text, 'Servants, be obedient to them that are your masters,' doulos being translated slave, it would be altogether an 'incendiary document,' and descring to be classed with Uncle Tum's Cabin and some of the writings of Washington and Jefferson.

Several demonstrations had been made against the preachers in communion with the Methodist Church North, before the meeting of the Conference near Bonham. It appears from an account in the Central Christian Adocate, that several persons, among them two elergymen, have been employed as spice to watch the religious meetings and the business assemblies of the Methodists, and to report any expression that could be twisted into opposition to slavery. They were not very successful. The good ministers's seem to have initiated the prudence and mildness of the most vigilant and uncharitable guardians of slavery and most vigilant and uncharitable guardians of slavery. Indeed,

Whereast Sentiments discretically opposed to the Workers Sent Sentiments discretically opposed to the Workers Sent Sent Sentiments of the sentiment of the sent

To the Editors of the N. Y. Evening Post :

seem to have imitated the prudence and mildness of the apostles, and to have given no cause of off-nee to the most vigilant and uncharitable guardians of slavery. Nevertheless, an indignation meeting of the citizens was held at Bonham, and what was lacking in facts was made up in resolutions. The following is a specimen of the proceedings:

Whereas, As a secret foe lurks in our midst, known as the Northern Methodiat Church, entertaining sentiments antagonistic to the institution of slavery, and the manifest determination of its Northern coadjutors to do away with slavery in these United States; and Whereas, The further growth of this enemy would be likely to endanger the perpetuity of that institution in Texas; and
Whereas, Sentiments diametrically opposed to the

Whereas, The turner games of an emission of the interests of the South have this day been publicly proclaimed upon our streets by a minister of said Northern Methodist Church; therefore, be it resolved, That the Methodist Church have separated into divisions, North and South—the organization ated into divisions, North and South—the organization of the matter, she chose rather to accept the hospitality of the Underground Railroad, and leave in a quiet way and go to Canada, where

A SLAVE GIRL'S NARRATIVE.

Cordelia Loney, slave of Mrs. Joseph Cahell, of five hundred slaves, but within the last few years she had greatly lessened the number by sales.

She stood very high as a lady, and was a member of the Episconal Church.

she had greatly lessened the number by sales.

She stood very high as a lady, and was a member of the Episcopal Church.

To punish Cordelia, on several occasions she had been sent to one of the plantations to work as a field hand. Fortunately, however, she found the overseers more compassionate than her mistress, though she received no particular favors from any of them.

Asking her to name the overseers, &c., she did so. The first was 'Marks, a thin-visaged, poor-looking man, great for swearing.' The second was 'Gilbert Brower, a very rash, portly man.' The third was 'Buck Young, a stout man, and very sharp.' The fourth was 'Lynn Powel, a tall man, with red whiskers, were contrave and spiteful.' with red whiskers, very contrary and spiteful. There was also a fifth one, but his name I lost.

Thus Cordelia's experience, though chiefly confined to the 'great house,' extended occasionally over the corn and tobacco fields, among the overseers and field hands generally. But under no circumstances could she find it in her heart to be

thankful for the privileges of slavery.

After leaving her mistress she learned, with no After leaving her mistress she learned, with no small degree of pleasure, that a perplexed state of things existed at the boarding-house; that her mistress was seriously puzzled to imagine how she would get her shoes and stockings on and off; how would get her shoes and stockings on and off; how she would get her head combed, get dressed, be at-tended to in sickness, &c., as she (Cordelia) had been compelled to serve all her life.

Most of the boarders, being slaveholders, naturally sympathized in her affliction; and some of them went so far as to offer a reward to some of the colored servants to gain a knowledge of her where-abouts. Some charged the servants with having a hand in her leaving, but all agreed that 'she had left a very kind and indulgent mistress,' and had acted very foolishly in running out of slavery

into freedom.

A certain Doctor of Divinity, the pastor of an Episcopal church in this city, and a friend of the mistress, hearing of her distress, by request or voluntarily, undertook to find out Cordelia's place of the streat a section colored mistress, hearing of her distress, by request or voluntarily, undertook to find out Cordelia's place of
seclusion. Hailing on the street a certain colored
man with a familiar face, who he thought knew
nearly all the colored people about town, he related
to him the predicament of his lady friend from the
South, remarked how kindly she had always treated
her servants, signified that Cordelia would rue the
change, and be left to suffer among the 'miserable
blacks down town,' that she would not be able to
take care of herself; quoted Scripture justifying
slavery, and finally suggested that he would be doing
a duty and a kindness to the fugitive, by using his
influence to find her, and prevail upon her to return.

However, it so happened that the colored man
addressed had experienced quite a number of years
as a slave at the South; had himself once been pursued as a fugitive, and having, by his industry in
the condition of freedom, acquired a handsome estate, he felt entirely qualified to reply to the reverend gentleman, which he did, though in not very
respectful phrases, telling him that Cordelia had as
good a right to her liberty as he had, or her mistress
either; that God had never intended one man to be
the slave of another; that it was all false about the
slaves being batter off than the free colored people;
that he would find as many 'poor, miserably degraded' of his own color, 'down town,' as he would
among the 'degraded blacks;' and concluded by
telling him that he would rather give her a hundred dollars to help her off, than to do aught to inform him of her whereabouts, if he knew ever so
much about them. form him of her whereabouts, if he knew ever

much about them.

What further steps were taken by the discomfitted divine, the mistress, or her boarding-house sympathizers, I have not been informed.

But with regard to Cordelia: She took her departure for Canada in the midst of the late Daniel Webster (Fasitive) and

parture for Canada in the midst of the late Daniel Webster (Fugitive) trial, week before last, with the hope of being permitted to enjoy the remainder of her life in freedom and peace. Being a member of the Baptist church, and professing to be a Christian, she was persuaded, by industry and the assistance of the Lord, a way would be opened to the seeker of freedom even in a strange land and among strangers.

Philadelphia, April 23, 1859.

V. C.

GOLDEN WEDDING.

A family festival in commemoration of the fiftieth anniversary of the marriage of Dr. Peleg Clarke and wife, of Coventry, was held at the Earl House in this city, on Saturday evening last. The company consisted of their children, grandshildren, other relationships of the company consisted of their children, grandshildren, other relationships. atives and friends resident in this city, State, and

eighboring States.

The reception commenced at six o'clock, and the ample drawing-rooms were soon filled, the time being occu pied with mutual congratulations and friendly social intercourse, until half-past eight, when we were summoned to the dining-room, and upwards of sixty persons sat down to a supper, ele-gantly prepared, under the direction of Mr. Kilburn, the manager of this excellent house.

gantly prepared, under the direction of Mr. Kilburn, the manager of this excellent house.

At the head of the table was a superb wedding-cake, ornamented with appropriate emblematic devices and inscription; which, together with other articles, were presents to the bride.

After supper, the elder brother, Dr. Clarke, of Fall River, on behalf of the family, expressed their gratification at meeting so many of their relatives and friends on the occasion; and in order to show the legitimacy of the proceedings, read the following ancient document:

'This may certify whom it may concern, that Peleg Clarke of Johnston, in the county of Providence, son of Weeden Clarke of Richmond, and Marietta Fiske, daughter of Isaac Fiske of Johnston aforesaid, were lawfully joined together in marriage, this twenty-third day of April, Anno Domini, 1809, by me,

BENJ. WHIPPLE, Justice Peace.

BENJ. WHIPPLE, Justice Peace.'

Elder Westcott, a Baptist clergyman, had been engaged to perform the marriage service, but was prevented from doing so by sickness in his family.

Next followed the impressive ceremony of prosenting to the parents by their children a family picture, containing photographic likenesses of the parents, nine children, with the conjugal partners of seven, being all who are married. Then came a response from the venerable Dector, on behalf of himself and wife, giving also a retrospective view of some of the most prominent incidents of their eventful lives.

Accounts from absent members of the family, reading of 'Lines from an absent Nicee to her Uncle,' interesting addresses by several relatives and friends, concluded the exercises at the table. When again in the drawing-rooms, social converse and greater projections made the beauty and converse.

When again in the drawing rooms, social converse and general rejoicings made the hours speed rapidly, until the haumer of the church clock reminded us

until the hammer of the church clock reminded us that it was time to separate.

A happier social gathering, we venture to assert, has not recently convened in this city. Dr. Clarke is one of the oldest practitioners of medicine in the State, being one of the four now living of the fortynine who petitioned the Legislature, and obtained a charter for a Medical Society, in 1812. He was the first physician out of the city to adopt the Homocopathic system. He has been one of the strong men of his day, a pioneer in the philanthropic and re-

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OF KANSAS REGION (pro-me press to be propaid, for 68 areo large and

R. F. WALI

formatory movements of the present time. He first proposed the formation of a Temperance Society in the State, in 1827. He was also the first to propose an Anti-Slavery Society, in 1835, and was its President many years.

In all these labors he has had the sympathy and co-operation of his excellent wife, and their house has been the home of the Anti-slavery and other reform lecturers from these early times until the present day.—Providence Journal.

The name of our beloved and venerable friend Dr. CLARKS may be found among the earliest in the Anti-Slavery struggle. He has done much by his testimony and example to carry that struggle success fully onward. May he live to see it gloriously triumphant !] -Ed. Lib.

NATURE OF THE DECISION.

The New York | Times is totally mistaken in the ontrast which it draws between the action of the Supreme Court of Ohio in the case of Bushnell, and that of the Supreme Court of Wisconsin in the case of Booth. So far as matters have yet gone, case of Booth. So far as matters have yet gone the Supreme Court of Ohio, instead of pursuing, a the Supreme Court of Ohio, instead of pursuing, as the Times supposes, a course diametrically opposite to that of the Supreme Court of Wisconsin, has been guided in rejecting the application made to it for a writ of habeas corpus entirely by the prece-dent established by the Wisconsin Court. Booth's case was twice before that Court. The first ap-plication to it was immediately after Booth had been agreeted. The application was refused on en arrested. The application was refused on e ground that the matter was still pending and the ground that the matter was still pending and undecided in the United States Court, and that there was no ground at that time to apply to the State Court on Booth's behalf, since it was to be supposed that, if the proceedings against him were inconsistent with his rights as a citizen of Wisconsistent with the rights as a citizen of Wisconsistent with the rights as a citizen of wisconsistent with the rights as a citizen of wisconsistent would so decide and sin, the United States Court would so decide, and sin, the United States Court would so decear, and would accordingly discharge him. It was upon this principle, and upon this precedent, that the late decision of the Supreme Court of Ohio was based. There were, indeed, some differences between the two cases, but none which touched this princi-Booth's case was a civil suit to recover a while Bushnell's is a criminal proceed alty, while Bushnell's is a criminal procedure. Booth's application was made immediately after his Bushnell's not until after the verdict of jury had been recorded against him; but in both cases no civil judgment had been rendered, and therefore in both cases alike the application was premature. It was like attempting to carry a case up to a Court of Appeals on the ground of defects in the declaration or indictment, without waiting for the judgment of the lower Court thereon.

After final judgment had been rendered against object of which is to raise funds to assist the

Booth, he made a second application to the Wisconsin Supreme Court, and it was upon that appliconsin Supreme Court, and it was upon that appli-cation that the judgment was rendered to which the Times refers. It appears to be the intention of Bushnell and his counsel, after judgment is rendered against him, to make a second application to the Ohio Supreme Court. In deciding the former case, the Court carefully avoided any expression of opin-ion upon any of the points which would be involved ion upon any of the points which would be involved in this new application, and it still remains to be seen whether the Court, having followed the Wisconsin precedent in the one case, will not follow it also in the other.—N. Y. Tribune.

From the Waterford (Ireland) Mail, April 19. AMERICAN SLAVERY

meeting was held in the New Room, Town Hall, on Wednesday evening, on the above subject, at which Miss Remond, a lady of color, from America, attended. The chair was taken by John Elliot, Esq., M. D.

Among those present we noticed the Rev. James awson, Rev. Thomas Gimlette Roy. I. N. A. J. Among those present we noticed the Rev. James Lawson, Rev. Thomas Gimlette, Rev. J. N. Wilson, Rev. Ambrose Lawson, Rev. Thomas Wilshere, Rev. William McCance, Rev. J. McKeen, Thomas Wil-son, Thomas Barnes, James Walpole, Thomas S. Harvey, Samuel V. Peet, Joseph Fisher, James G. Harvey, Samuel V. Peet, Joseph Fisher, James 6. Palmer, William Kizbey, &c., and a very large number of ladies. The Right Worshipful the Mayor was prevented by a previous engagement from attending and taking the chair. The very Rev. the Dean of Waterford, had also intended to be present, but was prevented by the fatigue from his journey from England.

The Chairman, in introducing Miss Remond to the meeting, said the present meeting was convened in consequence of a wish that had been expressed by some of those who had attended Miss Remond's rerevious meetings, that they might have the op-

previous meetings, that they might have the op-portunity of expressing their feelings on the subject of American slavery; and although Miss Remond had kindly attended, and would address them, the primary object of the meeting was to enable those present to express their views; and it was intended, on the conclusion of the meeting, to submit resolutions to them for their adoption. He then in-

MISS SARAH REMOND, who, in her usual forcible and eloquent style, exposed the evils of American elavery, and pointed out the objects which the abolitionists had placed before them. They looked for sympathy to the British people; they slooked to them for an expression of opinion in favor of the slave; such opinion would be listened to in America slave; such opinion would be listened to in America with great attention, and help to strike the fetters the slave. After a very eloquent address, Miss and resumed her seat, among the plaudits of the

'That this meeting, believing slavery to be iniquitous and impolitic, mischievous in its influences on the oppressors and the oppressed, and both a calamity nunity in which it is tol leplores the support and connivance which not only on account of its inherent iniquity, but also of its utter incompatibility with the beasted civil and religious liberty of that great and high professing

In moving the first resolution, he said he thought to identify him with, and hold him responsible for, every opinion uttered or strong expression used by the lady who had so ably addressed them. That Miss Remond should thoroughly detest American slavery was very natural and proper, and she was perfectly justified in exposing and condemning the apathy and wicked silence of the Northern churches; but if her just indignation led to the utterance of extreme views upon the personal character of the members of these churches, or the late religious revivals in America, she alone was accountable for them. At the same time, it was due to her to say believed the lecturer was fully entitled the confidence of all who desired to awaken public attention to the enormities of the slave system, and he heartily joined in its unqualified condemnation. Upon the general subject he wished to express his Upon the general subject he winded to express his decided conviction that there is no parallel whatever between the slavery of the Old Testament economy, and that which exists in America. If the slave owners of the Southern States would take the Mosaic code as their statute book, our quarrel with uld cease; for by that authority them would cease; for by that authority the man who stole, received or sold another was to be put to death—Exodus 21, 16; Deut. 24, 7. And from other passages we learn that if a slave received an injury, he had a right to escape from his master; and if any one delivered up the fugitive, he was held to be a transgressor. It had been asked did the New Testament expressly prohibit the holding of a slave. He was ashamed that such a question had the started by any professing Christian. Surely health as tracted by any professing Christian. or a slave. He was ashamed that such a question should be started by any professing Christian. Surely the great author of Christianity was not compelled to reveal His will in mere prohibition or commands. He has been pleased to inculcate certain principles, and to require a spirit or disposition in accordance therewith. His religion is one of love, and cannot sanction or tolerate the cruelties and abominations inseparable from a state of 'involuntary servitude.' But if any person require direct preceptive teaching on the subject, he will find it in such phrases as these it love the subject, he will find it in such phrases as on the subject, he will find it in such phrases as these: 'Love thy neighbor as thyself;' 'As ye would that men should do to you, do ye even so to them;' 'Thou shalt do no murder;' 'Thou shalt when it was not be such that the manufacture of these can be so the same of these can be said to the same of the same said to the same of the same said to the said to the same said to the said to mit adultery;' for none of these can be ob-

Then this peculiar 'institution' of America sortes a great social blunder. Forced labor cannot be so great social blunder, being the desire of the social blunder, the control of the social blunder. productive as voluntary; hence the desire of the planters to gain new territories, where the virgin soil and accumulated manure of ages will enable them to compete with the skilled, remunerated, and industrious laborer of the northern States. That it is a crime against God and man to debase an accountable and rational being beneath the beasts which perish, by holding him, though inaccent, in bondage, no candid person will deny. If this be so, and the Creator has made of one blood all nationes of men that dwell upon the face of the earth, it is of men that dwell upon the face of the earth,' it is the duty of all present to regard the slave as a man

those sentiments, and, if he might be permitted to use an American phrase, to endorse them. One branch of the resolution referred to the progress of the cause of abolition, and with reference to that it was indeed encouraging to find that so great a change of sentiment had gradually come about in the northern States within the last thirty years, the northern States within the last thirty years. of their labors, to be pursued by mobs, clothed in the garb of gentlemen, and pelted with brickbats. Let us hope that the great cause will spread till the whole of the United States are pervaded with one sentiment in favor of emancipation. It might be asked what amount of influence could we bring to bear upon this question? He would say that the American people regarded the British nation with a filial reverence. The animosities of former years were well nigh forgotten. Public opinion here operated powerfully there, and hence we ought to foster ated powerfully there, and hence we ought to foster a strong public opinion in favor of abolition. Moreover, thousands of emigrants annually flocked hence to the American continent. Such emigrants had hitherto incurred the reproach of adhering to the annual of always. The state to which the save was reduced we best illustrated by a recent judicial decision. slave-owner was indicted for cruelly treating a slave told them that a slave had no rights, and therefore the slaves of the save of the sa cause of slavery. That stigma ought no longer to exist; and if a powerful bias were created here, in favor of abolition, the emigrants would carry it with them across the Atlantic. Let us hope that Miss Remond's mission will powerfully conduce to the awakening of this feeling. Practical efforts might Remond's mission will powerfully conduce to the awakening of this feeling. Practical efforts might also be made in favor of abolition by contributions to the annual bazaars, in Boston and Rochester, the

with much applause. He said—I feel, Mr. Chairman, Ladies, and Gentlemen, that at this late hour of the evening you will all consider 'brevity is the soul of wit,' and yet I must ask you to bear with me for a few minutes, as I think the magnitude of the important question at issue demands a little of your You have heard Miss Remond's ele this evening, and some of you have listened NEW ENGLAND ANTI-SLAVERY CONto her with equal interest on previous occasions. It is not for me to say anything laudatory of hor-you have heard her yourselves. She has brought before you the question of American slavery, the and most infamous blot on humanity that ever existed at any time in any nation under heaven. She has told you of the state of upwards of four New England, by the old and long-tried friends of the millions of people, who, by no wrong which they have done, are the victims of a policy so atrocious, have done, are the victims of a policy so atrocious, that no Christian man can contemplate it without that no Christian man can concentrate the horror and dismay—(hear, hear.) American slavery is the most detestable, debasing, depraying and demoralizing institution that ever existed. What is it? It makes man, who was formed as God's who is an immortal being, -man, who is responsible for his acts—it places him in the power of another. It deprives him of the right to think, to act, to It deprives him of the right to which is to have feel; it makes him a mere chattel, which is to have no will, no wishes, no thoughts, no feelings of his own. Oh God! how cruel is this state of bondage will be cordially welcomed.

Further particulars in future papers. to be improved-no soul to be saved-no feelings to be respected—no parents—no wife—no children; that he is to be reduced to the state of a brute, with that he is to be reduced to the state of a brute, with no enjoyment in this world, no hope in the world to come. I ask any one of you to picture to yourself the state of the American slave. Try and place one of yourselves in his position. Fancy yourselves divested of all the comforts you enjoy; of your homes, your families. Fancy, if you can, what it is to have nothing of your own; liable to have these you love term from you, and sold away from those you love torn from you, and sold away from you. Try and realize your state, if you possessed ment, which came to us through the *Tribune* of Satnothing, and that you were liable at any moment, urday last, of the death of our friend, Charles F. at the whim of a tyrant, to be flogged and mutil-ated. Oh, misery inexpressible! If this were the lot of a single individual, he would have your sym-pathy; and are you then to withhold it when four millions of your fellow-creatures are suffering under this yoke? when all that is noble in manhood, or your share of the price. You feel no less for the of political corruption, his is a most rare and nofour millions of slaves held in bondage by your
Anglo-Saxon brethren in the United States. And what will you tell them? You cannot look on in sullen indifference; you cannot see our common humanity outraged, and remain unmoved. England istence, and so largely indebted to his heart and hand, a noble example to the world; and whoever sets foot on British land is free. The broad banner of St. George floats on the confines of Canada; and the change called death.' how often do the eyes of the poor slaves brighten with delight when they think, that under the sha-dow of the banner of England, they cease to be chattels; they feel that they are men—(cheers.)
And are we to be silent? Are the people of Waterford to be silent? Are the people of Ireland to
withhold their voices? Forbid it, heaven! Erin our shore, and rolls in thunder along the coast of America, shall say from us to the slave-owner—
'Free your slaves'—(cheers.) Every breeze that floats over our green isle shall waft in soft accents to floats over our green isle shall waft in solt accents to the poor oppressed the message of our sympathy for their suffering, and our longing for their eman-cipation—(cheers.) Yes, we will say to the slave falling on the right and left.' owners that they are degenerate scions of a worthy race; that they are undeserving of their British descent, unworthy of the freedom to which they aspire. I am not surprised that freedom for the whites does not exist in America, for it cannot ex-ist beside slavery. Slavery is a moral upas tree that kills all that approaches it; there is no freedom of thought, no freedom of speech, no freedom of action in America; a man dare not express his views on slavery, or he will be mobbed. Miss Remond has you, and told you truly, that this question is affecting the white as well as the black; that now ancetting the write as well as the oracle, that it is no longer a question of color; and so it is, and so it must be. You cannot have perfect freedom and absolute slavery co-existent in the same State. I have been told that slavery is an institution of America, and that we have

America, and that we have no right to interiere with it; but this argument is worth nothing. If it were, we should hear that Paganism was the institution of other countries, and therefore we had no right to preach Christianity there, and thus all Christian, all missionary efforts would cease. Pity, oh! pity this nation of slaves, pagans in a Christian land, but worse than pagans, because they are not masters even of their own bodies; worse than are not masters even of their own bodies; worse than pagans, because good and Christian men go to pagan lands, they teach them to read, they teach them to pray, they give them God's word, but in some of the states of America a Christian missionary dare not land. The punishment of death is awarded to those who teach them to read, or who give them the bible. Are you desirous to benefit them, to convert them, to give them God's word. You must first set them free and this can. I trust he done by moral means. free, and this can, I trust, be done by moral means. The noble band of abolitionists have done much, and The noble band of abolitionists have done much, and I pray they may be enabled to do more, for I could not say that the slave would be wrong who would rise on hie master and obtain his freedom; nor would I judge hastily those who would by might regain those rights of which they have been deprived -(cheers). I spoke of that heroic body, the abo litionists, and I assert that they are the lest Frences
of the slave owners, and why, because every effort
they make for the freedom of the slave is an effort
to restere the slave owner to a higher condition. I
cannot but protest against the worship of wealth

and a brother; to let the oppressed know that we sympathize with and pray for them; and to proclaim with a voice of thunder to the iniquitous oppressors that we will have no fellowship with their works of darkness, but will rather reprove them. On these grounds he was happy in moving the resolution.

The Rev. William McCance, in a brief and appropriate speech, seconded the resolution, which was passed unanimously.

Mr. S. V. Peet then rose to propose the second resolution, viz:

'That this meeting rejoices to learn that the cause of emancipation is steadily gaining on the public mind in America, and earnestly desires the success of all legitimate measures undertaken on its behalf, and the encouragement of the friends of the oppressed in their noble and self-sacrificing efforts in the cause of freedom.'

He said he would not trespass many minutes on the patience of the meeting at that late hour of the evening; that the eloquent speech which they had just heard from Miss Remond was sufficient in itself, without any addition from him, to enforce the resolution, but that nevertheless he desired to say a few words for the sake of expressing his concurrence in those sentiments, and, if he might be permitted to use an American phrase, to endorse them. One branch of the resolution referred to the progress of

slavery.

The whole meeting thereupon rose to second the resolution, which was carried by acclamation.

The Chairman, in putting the resolution to the meeting, said they had beard Miss Remond, and have the control of the contr meeting, said they had heard Miss Remond, and had to a man risen to second it. What he most admired in Miss Remond was her truthfulness. She was not afraid to speak the truth, though it might give some offence. He hoped her mission to this country would do good, and tend to remove the fetters from the slave. The state to which the slave was reduced was best illustrated by a recent judicial decision. A slave-owner was indicated for cruelly treating a slave, and the Chief Justice, in charging the grand in the

The Liberator. NO UNION WITH SLAVEHOLDERS.

BOSTON, MAY 13, 1859.

VENTION. The Annual New ENGLAND ANTI-SLAVERY CO.

VENTION will be held in the city of Boston, on WED NESDAY and THURSDAY, May 25th and 26th; which we earnestly hope will be attended, from every part of Anti-Slavery Cause, and by those who, younger and fresher in the good work, are emphatically to be relied upon for continuing and upholding it to its sure and perfect triumph. The Convention will assemble at 10 o'clock of Wed-

nesday, the 25th, at the Music Hall, Winter Street and the subsequent sessions, during that day and the following, will be held (probably) in MERCANTILE HALL, Summer Street.

In behalf of the Board of Managers of the Masse chusetts Anti-Slavery Society,
FRANCIS JACKSON, President.

in womanhood, is outraged, disgraced, and However much we may lament the change, we may

was the first nation who realized the idea that her can ill afford thus to lose one of its chiefest pillars land was a land of freedom—(hear, hear.) Eng-land struck the fetters from her own slaves, and set a poble oversule to the weekly and representation and the goodness of God, that the pul-

Extract of a letter from E. H. HEYWOOD:

Dear brother Hovey, then, is dead! I was star tled at the announcement, a day or two since, in the papers, as I had not supposed he was dangerously ill. I never met him but once-that was after he was w World, and every wave that surges from to his house. Little did I think then that it was his nance and conversation, on that brief interview, I shall never forget. How much he will be missed!

For the Liberator

THE IS NOT DEAD! Thoughts suggested by the falling asleep of that tream, and faithful worker in the cause of freedom, CHARLES F. HOVEY.

If it he true- Death loves a shining mark.

They from earth's labors sweetly rest They from the table to make earth blest:
This truth believed, we shall not mourn
That in life's prime our brother's gone. He lived with life's great end in view,

To God and his own nature true:
And when at length his race was run,
A voice from heaven—proclaimed, 'Well done.

He sleepeth sweetly—he's not dead;
'They never die,' hath Jesus said,
'Who live for me'—' because I live,
Eternal life to them I give." Let those whose hearts o'erflow with grief,

Who fain in tears would find relief, While smarting 'neath affliction's rod, Repose, with holy trust, in God. 'The widow,' He hath said,- 'I'll bless :

Preserve her babes, left fatherless; I'll be her God—their Father be— Then let the widows trust in me.'s Our brother, ere his life was spent, Built his own lasting monument; Reason and Truth its solid base, In DEEDS—not words—it has its place.

May those permitted to survive, Like the departed strive to live, That when we're summoned earth to leave, Each may 'a crown of joy' receive!

Boston, May 6, 1859. · Jeremiah 49: 11.

The Baltimore correspondent of the Traceller re-ently wrote to that paper that the death of Rev. H. meaning, the whole work and aim of Christianity. V. D. Johns, D. D., of Baltimore, had caused a ould cause to come over it. He was an Episcopal clergyman, but was sufficiently free from sectarianis to mingle with other denominations and preach in their churches, an intermixture to which his proslavery character raised no objection on their part-since they themselves were slaveholders. In November last, Dr. Johns was chosen Pregiden

of a Convention held in Baltimore, composed of col-porteurs of the American Tract Society operating in slaveholding States. This Convention was held by the Maryland Branch, but was attended by two of the Reverend Secretaries of the National Society, Messrs. Eastman and Stevenson, the latter of whom made report of the meeting in the American Messenger (the official organ of the American Tract Society) certifying that the spirit of Dr. Johns was eminently . Christlike,' and that he wished there were more such men. This Convention was preceded by a union prayermeeting of the Baltimore people (slaveholders and others) which lasted nine consecutive hours.

favored candidate for the Presidency of such a Convention. But, as Dr. South-side Adams of this city has been specially honored and complimented by the piety of Boston since he wrote his famous defence of slavery, so probably Dr. Johns was selected for particular favor on an occasion so important to the slaver. slavery, so probably Dr. Johns was selected for particular favor on an occasion so important to the alave cause, in consequence of his services to that cause in the annual meeting, six months before, of the American Tract Society.

It will be remembered that in that meeting the pro-slavery policy pursued by the Tract Society from

pro-slavery policy pursued by the Tract Society from its commencement was sustained, by a triumphant vote, against the small, but pertinacious minority which had protested against it. Dr. Johns, after expressing his high gratification at the spirit of the meeting, spoke in explanation of the position in which the slaveholding members and friends of the Society were placed. He said that the Baltimore delegation were placed. He said that the Baltimore delegation were always and to account the placed and to account the place of the placed and the said that the Baltimore delegation were placed and to account the place of the placed and the place of th

cy of some of the questions and comments of the minority, for he proceeded to say-

ority, for he proceeded to say—

'The question was asked here to-day, Is the law of God against adultery obliterated in the face of slavery? I put it to you, Christians as you are, how trying were such remarks to a Southern man. I said nothing; I felt more like praying than making a result of the face of slaver of the face of slaver of the face of the future that have visited distinguished heralds of the future that have v

we have no doubt that this feeling was genuine, and the desire of Dr. Johns a heart-felt one, both that such troublesome minuteness of inquiry might be restrained from, and that, if such questions must be asked, he might be allowed to meet them by an indefinite prayer instead of a definite answer. But he could not leave the subject precisely there, and so he proceeded to implore mercy of the minority, as follows:

ecceded to implore merey of the minority, as follows:

'How trying to Southern men to hear the question,
Is not the law of God obliterated before slavery? My
respected friends at the North, banish such sentiments.
We want to know no north nor south, east nor west,
but our whole country; and when you rejoice before
God, we are thankful. The tidings of the outpouring
of God's spirit upon you have warmed our hearts
with gratitude. We rejoice in your increase, numer
ically or otherwise. You are partners with us in this
great and glorious Republic; we want you and all
your institutions to prosper. Only feel the same to
wards us. We have evils and difficulties; you have
the same in your cities, in your manufacturing in
attitutions. Are there no vices there? We do not
rebuke you for them. You do the best you can to
prevent them. Bear with us in like manner, and be
lieve that we at the South are trying to instruct the
poor ignorant negroes to the best of our power, and
ameliorate the laws which bear upon their
To this Dr. Johns added, near the close of his

speech— The evil of slavery is upon us, and we must do the best we can with it. But, after returning to only state the fact that they did so. Baltimore, he found that, in the confusion of mind produced by such home questions, he had conceded more than his slaveholding constituents would allow. He therefore published in the newspapers of that city his retraction of this last expression, declaring that, instead of saying 'The evil of alevent's confused to the fact that they did so.

The trial of an offending member in the Presbyterian church, is always before as body of 'Elders,' called 'The Session,' the Pastor being the Moderator. This 'Session,' during the trial under notice, was called by its highest officer 'The Judicatory of Jesus Christ'; and what its assumed powers are may be included the confusion of mind produced by saying 'The evil of alevent's confusion of mind the trial of an offending member in the Presbyterian church, is always before as body of 'Elders,' called 'The Session,' during the trial under notice, was called 'The Session,' during the trial under notice, was called by its highest officer 'The Judicatory of Jesus Christ'; and what its assumed powers are may be lovely in womanhood, is outraged, disgraced, and disregarded? Can you withhold your sympathies from the slaves? No; you cannot. Your past conduct shows that your sympathies are with them. When England possessed eight hundred thousand slaves in her West India islands, you felt for them; laves in her West India islands, you felt for them; ogenerally and so shamefully wealth is used for the slaves of the price. You feel no less for the of political corruption, his is a most rare and novices which it [the else harmless institution of slavery] is known to promote.'

of the death of this pro-slavery minister as follows:

cerse, and the church where the funeral services were held was packed, and hundreds if not thousands went held was packed, and hundreds if not thousands went away because they could not get in. His last words were, 'yes, dear Jesus, I come; ' as though he heard the Saviour inviting him. And he was ready to go and render up his account with joy.'

So grossly have the American people been misled by the clergy and the churches, in regard to the disby the clergy and the churches, in regard to the disby the clergy and the churches, in regard to the disby the clergy and the churches, in regard to the disby the clergy and the churches, in regard to the disby the clergy and the churches, in regard to the disby the clergy and the churches, in regard to the disby the clergy and the churches, in regard to the disby the clergy and the churches, in regard to the disby the clergy and the churches, in regard to the disby the clergy and the churches, in regard to the disby the clergy and the churches, in regard to the disby the clergy and the churches, in regard to the disby the clergy and the churches, in regard to the disby the clergy and the churches, in regard to the disby the clergy and the churches, in regard to the disby the clergy and the churches, in regard to the disby the clergy and the churches, in regard to the disby the clergy and the churches are the course of the churches are the course of the course of the churches are the course of the course of the churches are the course of the c

tra-indicate) a Christian character, that the great maassume Dr. Johns to have led a Christian life on the strength of such evidence as is presented above. His priesthood in the Episcopal church—a church so utterly heartless and inhuman in this country as not even to show a minority against slavery. stands with her face to the west, the nearest land to confined to his couch, when a friend kindly took me jurity, even of New England men and women, would have advanced from absolute indifference to discussion upon that subject-his support of the American Tract Society, his activity in those prayer-meetings which made converts of slaveholders, slave-traders and slave-breeders, without in the slightest degree interfering with those occupations, and his familiar use of fering with those occupations, and his familiar use of the dialect of piety—these would generally be considered sufficient evidence of his Christian character; and this evidence (what a perversion of language and of meaning to call it such!) is not considered to suffer the slightest abatement or modification from the fact that Dr. Johns had all his life been an active supporter of slavery; that he had all his life seen that very Jesus, whose name he impiously took on his dying lips, robbed, wounded, beaten, while he, priestlike, passed by on the other side; that he had all his life to the prosecution objecting.

Franklin Blodgett and David Fisk. Rev. O. H. Soymour, as Pastor of the Church, and by virtue of his concern, and provide the character; and opened with prayer by the Moderator, who delivered a brief charge to the Session was called to order, and opened with prayer by the Moderator, who delivered a brief charge to the Session was called to order, and opened with prayer by the Moderator, who delivered a brief charge to the Session was called to order, and opened with prayer by the Moderator, who delivered a brief charge to the Session was called to order, and opened with prayer by the Moderator, who delivered a brief charge to the Session was called to order, and opened with prayer by the Moderator, who delivered a brief charge to the Session was called to order, and opened with prayer by the Moderator, who delivered a brief charge to the Session was called to order, and opened with prayer by the Moderator, who delivered a brief charge to the Session was called to order, and opened with prayer by the Moderator, who delivered a brief charge to the Session was called to order, and opened with prayer by the Moderator, and opened with prayer by the Moderator, who delivered a brief charge to the Session was called to order, and opened with prayer by the Moderator, and opened with prayer by passed by on the other side; that he had all his life seen Him an hungered, athirst, naked, sick, chained. The charges against the Defendant were embodied passed by on the other side, that the seen Him an hungered, athirst, naked, sick, chained in the citation, together with the specification

'He did it unto one of His, He did it unto Him!'

If the late Philip Barton Key, just before the shameful death which terminated his shameful earthly life, had gravely uttered the words, 'Yes, dear Jesus, I come, -as though he heard the Saviour inviting him- by common fame, viz : the impudent hypocrisy would have shocked every-body, and would have deceived nobody. The pre-tension involved in these words would have been seen to be monstrous as well as false in view allow of the pre-tory of the pre-dinances of Christ as administered in this Church, and to submit yourself to its direction and discipline until to be monstrous as well as false, in view alike of his general character and of the adulterous connection 2d charge. Of having violated the Sabbath. general character and of the adulterous connection which symmetrically closed his career. But when which symmetrically closed his career. But when Dr. Johns uses these words—at the close of a life spent in supporting a system of gross and stupendous iniquity in which hundreds of thousands of adulteries yearly are only one item—and shortly after taking (b.) You attended public services in the Universalist Church of this place on Sabbath afternoon, Jan. 9th, 1859, there being preaching in your own house (b.) You attended public services in the Universalist Church of this place on Sabbath afternoon, Jan. 9th, 1859, there being preaching in your own house (b.) You attended public services in the Universalist Church of this place on Sabbath afternoon, Jan. 9th, 1859, there being preaching in your own house (b.) You attended public services in the Universalist Church of this place on Sabbath afternoon, Jan. 9th, 1859, there being preaching in your own house (b.) You attended public services in the Universalist Church of this place on Sabbath afternoon, Jan. 9th, 1859, there being preaching in your own house (b.) You attended public services in the Universalist Church of this place on Sabbath afternoon, Jan. 9th, 1859, there being preaching in your own house (b.) You attended public services in the Universalist Church of this place on Sabbath afternoon, Jan. 9th, 1859, there being preaching in your own house (b.) You attended public services in the Universalist Church of the preaching in your own house (b.) You attended public services in the Universalist Church of the preaching in your own house (b.) You attended public services in the Universalist Church of the preaching in your own house (b.) You attended public services in the Universalist Church of the preaching in your own house (b.) You attended public services in the Universalist Church of the preaching in your own house (b.) You attended public services in the Universalist Church of the preaching in your own house (b.) You attended public services in the Universalist Church of the Universalist Church of the preaching in your own house (b.) You attended pub pains to register his public testimony that this system of iniquity, far from being a sin, is not even 'an evil' (c.) Specification as above, the time being Jan. 23d, 1859. of iniquity, far from being a sin, is not even 'an evil

—the religious press gilds him with its choicest eulogies, the obsequious reporter for the daily paper takes for granted that this pro-slavery priest has really received a special invitation from Him who came 'to preach 2-liverance to the captives, to set at liberty

1859.

(d.) As above, time being in December.

(c.) That you have attended said church on the Sabbath frequently, from one to two years past, leaving your own church to do so.

Witnesses.—Elder Simeon Lucas, Charles Kingsbury. Your conversation with Session Jan. 31, 1859.

SYMPATHY AND ANTIPATHY. them that are bruised,' and the public acquiesce in this

The sympathy of the church is with Dr. Johns gloom, such as the death of no other man in that city American Tract Society, and the American Board of Commissioners for Foreign Missions. Let us look at another scene, which displays her antipathy. Two pamphlets lie before us, with the following

'Proceedings of the Trial of Stephen Brewer, before the Presbyterian Church of Cortland Village, March 14th and 16th, 1869.' pp. 24.

'Christian Liberty vs Ecclesiastical Despotism: A Sermon, preached in the Stone Church in Cortland, N. Y., April 3d, 1859: By William H. Fish, Minister of the Society.' pp. 7.

This sermon, preached by the minister of a free, an truly reformatory, progressive and Christian church, is a manly and judicious defence of the rights invaded in the person of Mr. Brewer, and an exposure of the injustice of his trial, recorded in the pamphlet first mentioned. An extract from the sermon will be found on our first page. Of the trial we wish now to give a brief account, first quoting from the pamphlet its INTRODUCTORY REMARKS.

Very likely the devotion of Dr. Johns to the interests of slavery would have made him at any time a Presbyterian Church of this village, which is rather curious in its character, but which, we doubt not, will

charged not to agitate this question of slavery in the meeting, but merely to vote to sustain the Executive Committee, to sustain the Constitution of the Society as it had been administered for thirty years, and to assure its officers that their slaveholding friends were assure its officers that their stavendard rinds were the victim of this trait—Ar. Stephen Brewer, who has entirely satisfied, and more than satisfied, with the seemed to understand his rights and to possess a disposition to maintain them. He is, as all the citizens of Cortland Village know, an intelligent and most for Cortland Village know, an intelligent and most instructions (the echo of the whole policy of the Tract Society) seems to have been overcome by the pungen- 'Elder.' But his eyes are set in his forehead, and he

subject; how these brethren were received and treat-ed—with what courtesy and kindness—will be learn-

To this Dr. Johns added, near the close of his Brewer was certainly quite willing to meet the charge

ces which it [the else harmless institution of sla-try] is known to promote. "

The correspondent of the Traveller closes his account the death of this pro-slavery minister as follows:

the death of this pro-slavery minister as follows: Allusion was made in several churches of other It was before this Body that Mr. Brewer appeared in the several churches of other It was before this Body that Mr. Brewer appeared to the several churches of other It was before this Body that Mr. Brewer appeared to the several churches of other It was before this Body that Mr. Brewer appeared to the several churches of other It was before this Body that Mr. Brewer appeared to the several churches of other It was before this Body that Mr. Brewer appeared to the several churches of other It was before this Body that Mr. Brewer appeared to the several churches of other It was before this Body that Mr. Brewer appeared to the several churches of the s censures as occasion shall require.

on the 14th day of March, 1859, with his fr brother church member, D. Brainard Nelson, as as

days and invited Mr. Brewer to meet them at their appointed time and hear their decision, appointed time and hear they did not agree upon a ditting however, which

This cause came on for trial before the Session at he Session Room of the Presbyterian Church, on Monday, March 14th, 1859.

The Session is composed of the following member viz: Henry Stephens, Simeon Lucas, William Elder Charles Kingsbury, S. M. Roo, Leonard Foster Franklin Blodgett and David Fisk. Rev. O. H. Sey

were as follows : CORTLANDVILLE, Feb. 10, 1859. MR. S. BREWER :-

SPECIFICATIONS UNDER PIRST CHARGE.

SPECIFICATIONS UNDER SECOND CHARGE.

(a.) That you attended the Universalist or the Church in this place on the Sabbath to listen to Re. dell Phillips's lecture on 'Tonssaint Pouverture' and unchristian character.

(b.) As above (a) to listen to Wm. Lloyd Games (c.) As above in (a and b) to listen to Ralph Well.

Emerson.

(d.) As above in (a b and c) to listen to Georgia
Curtis, on 'Fair Play for Women.'

Witnesses.—Elder Charles Kingabury, Elder &
con Lucas, Your conversation with Scanics June

350.

By order of the Session.

O. H. SEYMOUE, Meding, Having given, from the pamphlet, these waters respecting the character of Mr. Brewer, set a charges against him, with the decision of the Same thereupon, we wish further to quote, briefy, a features of the manner of conducting this trial Mr. D. B. Nelson now briefly opened the case

the part of the accused. He thought a cue heen made out; that all the evidence promethat the accused had absented himself from the Sabbath service of the Church, and it

cannot be made a breach of Covenant; for all as members are chargeable with an occasional all as Members are chargeable with an occasional all as Members Stephens, sworn as witness for the screet. The Counsel for the Session asks what the sensition to prove by this witness.

The accused replies that he offers to prove the sensition and the ordinances and institutions of the class ever since he became a member of said Church. The Counsel for the Session objects to this team, nay on the ground that the accused does not prove to disprove the specifications alleged and provided of the first charge.

The accused here claimed that this action us breaking his covenant, and not for going to the Universalist church.

The counsel for the session said Mr. B. could be allowed to prove that he had attended his as cherch as regularly as other members, nor that the members had attended the Stone Church. Thy is not been talked to on the subject as Mr. B. had, p.

not been tanked to show that he man, accused could not be allowed to show that he man, ed a good character, for the offence would be fine by the defendant's proving that he sustained has

oral character.

The accused here asked if he was to be cut of be introducing his evidence? We offer to show the the defendant has performed all his duties as lay all the covenants, by good and substantial with We claim that it is unjust to shut us out from or to fence altogether.

The Moderator called Mr. B. to order, and told in

he must not say anything more on would only aggravate the case.' The accused, at successive periods of the trial of fered to prove, by incontrovertible testimony, the fe

lowing things: That he had been a steady and devout surely upon all the ordinances and institutions of the chami as required by that clause of the covenant which is s accused of having violateds:

That the discourses which he is accused of sized, ing were proper for the Sabbath, and that the may, ings were orderly and respectful. That such amount of absence from his own chesh as was charged upon him was not ' covenant-breiking and was not commonly understood to amount to the

In all these cases, the counsel for the Series ected to the reception of the evidence offered, milthe Moderator austained the objection; and who one the witnesses testified that the defendant urgel m scientious motives for his refusal to promise a discu tinuance of his occasional attendance at the Shar Church,' the counsel for the session remarked that he most alarming feature of the case is that the delaiant is conscientious in going there!

Finally, the sessions of this iniquitous cont (those meetings of the church-member of Put 8 church in this city, at which the banishment of oired people from equal participation in their sum worship was debated and decided) were opened at closed with prayer!

church which boasts itself 'evangelical.' Occasional absences from church on Sunday ma matter of course, with the majority of church-anbers. If the cause of such absence may fairly lapsumed to be sleepiness, or a shower of rain, monplaint is made, no censure excited; the very war that can befal the absentee is to lose the hour mi glory of being reputed the most assiduous and min among his brethren. But if the same amount ditsence he occasioned, not by lariness, but by a mine tion of the fact that better spiritual food is, at his particular time, to be obtained elsewhere-equial f instruction be sought of those who apply the po cepts of Jesus to actual life more faithfully the self-styled ' evangelicals' -and most especially if reformatory preacher in question be one who please the cause of 'the very least' of the brethren of less the despised and oppressed black man-et calumny, a trial conducted in a grossly unjust to

Such are the sympathies and such the anipalit of the church. She loves and eulogizes Dr. Jaint she detests and persecutes Mr. Brewer. The cold mity of Dr. Johns to the opinions and customs of church (including its erroneous opinions and in the ous customs)-and his arrogant pretence of hallest and sympathetic alliance with that Jesus to when last words were addressed-are the reasons for the church favored him; and she favors him smell less for the fact that those last words, instead of the pressing the penitence which his evil life demands contained an impudent assumption that Jesus approed that life, and would welcome on high with in one whose earthly course stands in such intense and emphatic contrast with that which He led on set On the other hand, the resemblances between the atta life of that same Jesus and of Mr. Brewer are there sons why the latter is stigmatized and persecult the church. His freedom of mind, venturing to lieve what seemed to him true, and his freeden dis tion, venturing to live in accordance with such laid. even when both were frowned upon by a respective conservatism which also claimed a monopoly of per -and his application of this freedom of thought action to the help of the poor and needy instead of his own gain or popularity—though exactly is p cordance with what Jesus did in Nasareth and fersalem, were the very reasons for which Mr. Bret was brought to trial before the Presbyterian Same Still, even in such a relic of the dark age at the

ecclesiastical trial, we find signs of progress. Propies may be real, however unwilling; the wheelbase advances not less really than the leconotive watching, throughout this trial, the position of the Reverend O. H. Seymour, Moderator of the Jan catory of Jesus Christ, and ez officio holder d'il keys of the kingdom of heaven, who can fall to be? minded of Bunyan's representations of the supernuated giants, 'Pope and Pagan,' whose impain threats could not obstruct the progress of the the tian Pilgrim! Who can fail to see that such press sions are losing their power over the public side every fresh instance of the attempt to energe the Again, it is highly significant that the charge Sabbath-breaking was dropped before the accused in

an opportunity of replying to it, and of showing fee the Bible, as he undoubtedly could do, that needs the doctrine nor the practice of Sabbatical observation by Christians finds the slightest support in that had Every event which, like this trial, drags the character into the light-shows the hollowness of her smit monious pretensions, and displays the contrast bers what Christianity really is and what she register it to be-will, by one act, advance the triumph freedom and true religion; will help to ema souls as well as bodies, and to establish the like with which Christ makes free, in every department

of human welfare .- c. x. w. The Constitutional Amendment, red persons of foreign birth from voting in this Stale til two years after their naturalization, is adopted.

ety, 3 pp. 24 In the portant, Horner tors, and is indeed immedia may use ing mone ductive obstacles America The P

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Anti-8

pro-slave ligion v churches boast of such per which t that who fore the of them at home to have ! formation This p it is me which of duced. openly p either in

branch o that it is as tending fore prop go the les Society, stitution, United ! one in tracts pr radicalis comprom Mr. He conclusio upon the true child

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ment. Th marks. William speech, w contributi effect. Mr. Pill reported s of great p Mr. Me

Adjourn ENENIN the meeting Resolve this Societ Slavery on our sympa

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and evening dollars wer 1. Resol tion of the can slaver; freedom, a day; that shunned, s of liberty; success she truth and can ever b

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AY 13

Wm. Lloyd Garrison, iston to Ralph Walds listen to George W. n.' ngabury, Elder Sim-ith Session Jan. 31

Moderator, Moderator, let, these statement Erewer, and the ision of the Session quote, briefly, one ting this trial. opponed the cause on ought a case had not vidence proved was, himself occasionally Church, and that the overnant; for all the occasional absence, as for the accused has what the accused has what the accused

Fore to prove that he, not decoud attendant tutions of the charch of said Church.

Significant of the charch of said Church.

Significant of the charch of said charch of s t this action was for

aid Mr. B. could not attended his own nbers, nor that other Church. They had as Mr. B. had. The show that he sustainence would be greater he sustained a good was to be cut office e offer to show that his duties and kept substantial witnesses it us out from our d

on the subject, as i riods of the trial, of le testimony, the foind devout attend itutions of the church e covenant which h

is accused of atten-, and that the mee: from his own char · covenant-breaking, ood to amount to that for the Session o

dence offered, and the on; and when one o defendant urged con l to promise a discon ndance at the Stor ion remarked that the se is that the defendre! niquitous court (like

banishment of color tion in their Sunday ed) were opened an the antipathy of th gelical. urch on Sunday are ority of church-me nce may fairly be preower of rain, no con cited; the very wor to lose the honor an assiduous and zeslo e same amount of ab ness, but by a perce

itual food is, at th elsewhere-especia e who apply the pro most especially if the n be one who pleads the brethren of Jesus, black man-e a grossly unjust man-

eulogizes Dr. Johns Brewer. The confor ns and customs of the opinions and its vic pretence of familiarit the reasons for which ne favors him nonet words, instead of ex is evil life demanded ion that Jesus appro e on high with far in such intense a ich He led en eart ices between the actu r. Brewer are the re ed and persecuted and his freedom of a ance with such beli upon by a respe d a monopoly of piet edom of thought a nd needy instead of t hough exactly in a Presbyterian Session the dark ages as the of progress. Progre the locomotive.

l, the position of th derator of the Jur officio holder of th who can fail to be n gan,' whose imp progress of the Chri see that such pretra mpt to enforce the t that the charge pefore the accused h and of showing frould do, that neith Sabbatical observa support in that be trial, drags the chu owness of her san s the contrast bets what she repre ce the triumph of tri ll help to ema establish the libe ' in every depart ting in this State

NEW PUBLICATIONS.

Anti-Slavery Tactics : a paper read before the Members of the Leeds Young Men's Anti-Slavery Society, March 18th, 1859. By Joseph A. Horner. pp. 24. London, 1859.

In the anti-slavery work, plan and method are im ortant, hardly less than assiduity and vigor. Mr. Jornar seeks to inculcate all these upon his coadjunorms, and he does the work ably and judiciously. It tors, as he says, that British friends of the immediate and unconditional abolition of slavery, may use their means of helping the cause even more receively by judicious labor at home, than by sending money to sustain its instrumentalities here. And also true, as he says, that no labor is more productive in this vineyard than that which removes its abutacles, foremost among which is the alliance of the Asserican Church with slavery.

The pamphlet tells us (p. 12) that—' At present

churches and chapels, and on their return to America such persons shall receive a reception in England that when they make any prominent appearance of the British public, an account shall be demanded of them respecting their position in regard to slavery at home; and that, if facts show their course at home to have been either openly or tacitly pro-slavery, including the property of this shall be laid before the public at the problem of the problem o large, and also before their particular circle of eccle-

openly pro-slavery, refusing to recognize slave-holding either in the list of sins or of evils. The principal branch of this Society, at Boston, vehemently insists that it is not anti-slavery, but yet recognizes slavery so tending to promote some evils, which evils it therefore proposes fraternally to discuss, though it will not go the length of opposing even them ! And now a new neiety, which is anti-slavery both in name and constitution, ('The Church Anti-Slavery Society of the United States,') votes to confer with the preceding one in regard to the publication of tracts-as if tracts published by Radicalism, Compromise & Co. could be worth anybody's reading! As if genuine radicalism could ask or wish for co-operation from

Mr. Horner seems to have been rather hasty in his lusion that the 'Young Men's Christian Association' of New York now occupies right ground upon the subject of slavery. This institution is a true child of the church. It has branches in nearly every slaveholding State, but the Northern branches have not ret uttered the first word of remonstrance to the Southern ones upon the subject. They all hold the position practically taught by their mother. namely, that piety is not in the slightest degree prejudiced, or rendered suspicious, still less contra-indicated by slaveholding .- c. K. W.

PASET COUNTY ANTI-SLAVERY SOCIETY. The Essex County Anti-Slavery Society held a first day of May, commencing at 10 o'clock. The President, Mr. Re mond, called the meeting to order, and made some appropriate remarks.

Mr. Parker Pillsbury then addressed the meeting at some length, with his usual ability. Joseph Merrill, of Danvers, made some remarks mited to the occasion.

Thomas S. Chipman, of West Newbury, also made some remarks. Committees on business and finance were appoint

ed, and Mr. Pillsbury again made some remarks, and the meeting adjourned until 2 o'clock, P. M. AFTERNOON SESSION. Met agreeably to adjourn-

ment. The President made some introductory re-William Wells Brown then addressed the meeting at some length, and made a humorous and interesting speech, which put the audience in good condition for contribution, which occasion was improved to good

Mr. Pillsbury, chairman of the Business Committee ported a series of resolutions which were adopted y the meeting. Mr. Pillsbury then made a speech

of great power and ability. Mr. Merrill suggested that the Society pass some resolutions touching the death of our lamented friend

Charles F. Hovev. Mr. Pillsbury added some remarks to the same pur-

Adjourned to meet again at 7 o'clock in the eve-

ENENING SESSION. The President having called the meeting to order, Mr. Brown reported the follow-Resolved, That in the death of Charles F. Hovey,

this Society has lost a valuable member, and the Anti-Slavery cause a devoted friend, and that we tender our sympathy to his afflicted family. The audience was addressed during the evening by

r. Remond and Mr. Brown to very good acceptance. These meetings were well attended during the day and evening by attentive audiences, and some twelve dollars were contributed for the cause.

MOSES WRIGHT, Secretary, 1. Resolved, That the full and faithful proclams tion of the whole truth of God, with regard to American slavery, is the imperative duty of every friend of freedom, and was never more a duty than it is at this day; that all compromise and temporizing should be shunned, as full of peril to the people and to the cause of liberty; and that no present, partial and temporary success should be sought at the expense of that vital truth and thorough principle by which alone the right can ever become victorious over the wrong.

2. Resolved, That to the demand of the slaveholders, that slave-holding and slave-hunting shall be extended over the whole country, and that the African Slave Trade shall be again instituted, we will oppose the sentiment that slavery and all slave trading shall cease at once and forever, in this land and in all lands; and we shall hail joyfully the riddance of this country from so foul a crime and curse, come by what agency or instrumentality it may.

3. Resolved, That in the constantly occurring instances of Northern and even Republican States and ferritories refusing to extend to the colored population the rights of suffrage and of citizenship, and of the general ignoring of that people altogether in such ocalities, except to oppress them, we see the most conclusive, as well as alarming evidence, that the slaves of the South have nothing to hope, but everything to dread, from the triumph of any political party now in existence.

4. Resolved, That the almost abortive attempt to erganize a religious, or church and clerical body to against slavery in New England and New York, has demonstrated that the religion of the country is as rotten as the government, the church as heartless the State, and the priesthood as compromising and carrupt as the politicians; and that those only can act effectively against slavery, who can tread them all under foot, and stand for truth, justice, and humanily, against all the machinations of the slaveholder,

and his governmental and ecclesiastical accomplices. 5. Resolved, That whatever argument can be prelented in favor of the American struggle for freedom, with its Lexington and Bunker Hill battles, can b urged with equal force for an insurrectionary struggle among the slaves; and whoever should assist them with arms and ammunition, or a personal particle Pation in its bloody scenes, would deserve as much greater praise than Lafayette for fighting by the side of Washington, as is the oppression of the slave

be constitutional or otherwise, whether it be neutralized by a 'Personal Liberty Law' in our own Commonwealth or not, we pronounce it an audacious outrage on all human nature and the government of God—and come war or come peace, come life or come death, it shall never be executed on a few remarks on an appropriate to the daily press that the meeting of the American Anti-Slavery Society in New York city on Tuesday was well attended, and that speeches were made by William Lloyd Garrison and Parker Pillsbury, and also by Rev. Dr. Furness of Philadelphia.

Weisse, M. D. I am a Spiritual Telegraph of some months since. It is an article headed 'Literary Notice,' by J. A.

Weisse, M. D. I am a Spiritualizat hut he had a specific reports to the daily press that the meeting of the American Anti-Slavery Society in New York city on Tuesday was well attended, and that speeches were made by William Lloyd Garrison and Parker Pillsbury, and also by the commonwealth or not, we pronounce it an audacious outrage on all human nature and the government of God

—and come war or come peace, come life or come death, it shall never be executed on a few remarks on an article which I have just discovered in a Spiritual Telegraph of some months since.

Weisse, M. D. I am a Spiritualizat hut he had a specific reports to the daily press that the meeting of the American Anti-Slavery Society in New York city on Tuesday was well attended, and that speeches were made by William Lloyd Garrison and Parker Pillsbury, and also by the common telegraph of the American Anti-Slavery Society in New York city on Tuesday was well attended, and that speeches were made by William Lloyd Garrison and Parker Pillsbury, and also by the common telegraph of the American Anti-Slavery Society in New York city on Tuesday was well attended, and that speeches were made by William Lloyd Garrison and Parker Pillsbury.

HENRY C. WRIGHT IN MAINE. . Ellswonth, (Me.) May 3, 1859.

betacles, forced and share to the particles of the particles for the particles of the parti gave us ten lectures on various subjects, all reforma- a family resemblance. churches and chapters, and on their reception. Mr. Horner proposes that boast of their reception. Mr. Horner proposes that tory, and in none did he fail to endeavor to work us up to a realization of our duty to the slave. In his inferior capacity; and he has figured a trifle in the which they make any prominent appearance between they make any prominent appearance between the proposes of the proposes that the proposes that tory, and in none did he fail to endeavor to work us up to a realization of our duty to the slave. In his inferior capacity; and he has figured a trifle in the lectures on various subjects, all reformatory. Yes, Mr. Lester has represented us abroad in an inferior capacity; and he has figured a trifle in the lecture on 'The Dead Past and the Living Present,' literary world, but I happen to know too much of his antecedents as a reformer to have my head turned in the proposes. This plan seems to us a highly judicious one; and this plan seems to us a highly judicious one; and portraying to our view the dreadful sufferings of the Democratic party. Great is Diana of the Ephewich complicity with slavery is now getting reviewed. The (National) American Tract Society is comply pro-slavery, refusing to recognize slave-holding tive to the suffering which was at a small portraying us back two thousand years, and the Weisse swells out largely in a glorification of the Democratic party. Great is Diana of the Ephewican in the cross, and exhorting us to love, pity, reverence, and sympathize with this bleeding Savior.' And thus we are made keenly alive and sensitive to the suffering which was a suffering which the complete persisted in carrying us back two thousand years, and ents of a genius. nation, until all could see the utter uselessness of all this waste of sympathy with one whose trials ended This appeal to our risibles is quite irresistible.

> coming from those around us. And yet, because Henry C. Wright would thus open our eyes and ears to present wants and present suffering, because he would point us to a savior in the living human being around us, the Church sets up a publican freedom !! living human being around us, the Church sets up a borrible howl, and raises its old worn-out cry of blasphemy and infidelity!'
>
> Such stereotyped cant of antiquated partyism; in other words, this offensive or mephitic effervescence

> worth, or any where else, be daunted or dismayed evil. The Democratic party at the North already exby the faint yelping of these poor sectarian priests, and their superstitious and credulous followers, as they tremble and quake before the timely and effective tem; a system at once the most perfect reflex of the superstitions and credulous followers as they tremble and quake before the timely and effective tem; a system at once the most perfect reflex of the superstition and the set forth in the exblows wielded by Henry C. Wright upon the old superstitions and creeds of their reverenced dead past; pression, 'the sum of all villanies.' No-let our every word and deed show the contempt we feel for their anxiety. But there is a higher and holier work for us to do than merely showing our contempt for the howls of sectarianism.

The past week we have met and been instructed. We have talked of the lectures we have heard, have told of our enjoyment, and renewed faith, and the quarterly meeting in West Newbury, on Sunday, the like. And now should we not earnestly endeavor to embody the principles of Anti-Slavery in our daily walk and conversation? Let us see to it, then, that And while we adopt the religious principles which any one else, shall come again to speak to us concern-subserviency to the Slave Power. ing these things, shall we not be able to show the seed that has now been planted, all germinated, and per-flattery of Mr. Lester as an author, and then winds vading every thought and deed, and making us true H. L. C. everywhere?

untiring labors of this robust reformer in Ellsworth : In the article given, Mr. Lester affirms, that in the

FRIEND GARRISON : dependence are making their impress 'away down first that approaches.' East, as well as in the 'Cradle of Liberty,' or in the And then the author of 'The Glory and

ing Present'; which were all delivered in his mas- ashamed of her handiwork. terly, argumentative yet persuasive manner-tearing down the dead forms and ceremonies, whether found in Moses or Jesus, Mahomet or Luther, Calvin or Wesley, Washington or Webster, Beecher or the

tures. For the last two or three months, the priests, published in this country. of whom we have three in this place, have been laboring day and night, mornings and evenings, to save | The Opera at Home. Verdi's La Traviata. Part I. the people from a future hell, and secure for them a Arranged for the piano, by Albert W. Berg. future heaven, resulting in frightening the young and Song of our Native Land. Irish Melody. Varied for female portion of their hearers into the acceptance of the piano, by W. Vincent Wallace. their dogmas; but as it began to be certain that Hen- The Gift from o'er the Sea. Ballad, composed by ry C. Wright would be here, the priests began to fear Stephen Glover. for their lambs, warning them to keep away from his The Wreath : A Collection of Trios, Quartettes, and away from the Methodist General Conference, for cal Library. 'When wearied watches,' &c. what object, each one infers for himself; and, to com- Farewell Song. Words by Frances D. Hacs Janplete the array against his lectures, Prof. Grimes, of vier. Music by Joseph F. Duggan. come here by encouragement from the Church, to Shrivall. put down Spiritualism, etc. With such an array of Our American Cousin Polka. For the piano, by priests and charlatans the progressives were obliged A. Neumann. to contend, the minister giving up his hall to this mountebank, and advising his people to go and hear THE DUTTON CHILDREN. We know not when we him for themselves; and, to complete the arrange. have had our philo-progenitiveness so excited and dement, they secured his services for them one evening lighted as at the exhibition of these wonderful tiny free of all charge at the door, actually suspending specimens of humanity at the Music Hall, on Saturday their several meetings to chase after Grimes. But, afternoon. The graceful and artless movements of as his lectures proceeded, they discovered that he was the little creatures were perfectly charming. Their proving too much, eliciting the very inquiry and in- voices indeed, in such a vast area, were weak and restigation which they wished to put down. So he piping; but their dancing, for grace and agility, was

left, and they are mum. Our lectures were going on at the same time across the street, winding up Sunday evening, May 1st, to a crowded hall. The seed of True Reform has been thing more gratifying. sowed, which shall in due time spring up and bear fruit to the healing of the people.

Friend Garrison, I have often thought that Maine can be made good anti-slavery ground. Why will not ual Convention will be held in it anniversary week. such apostles of reform as Pillsbury, Heywood, Foster, Foss and yourself, break to us the true bread of salva tion from negro slavery? We ought, at the next ses sion of the Legislature, to make Maine a free State,

upon its importance. upon its importance.

G. W. MADOX.

Ellsworth, May 2, 1839.

worse than that endured by our Revolutionary Fa- PROP. LESTER-DEMOCRACY-SPIRITU-

THE LIBERATOR.

-and come war or come peace, come life or come

Weisse, M. D. I am a Spiritualist, but have no apoldeath, it shall never be executed on any spot where ogy to offer for the admission of such an article into

the influence of our voice or right arm can prevent it. a Spiritualist paper.

The object of the article was to puff C. E. Letter, and advertise his connection with the Democratic Age The article is careful to inform us that Mr. Lester is grandson of Jonathan Edwards. Possibly this may For the past week, we have been having the labors be the case. Jonathan Edwards once said, Reproof this untiring, earnest and zealous worker in the bate infants are vipers of vengeance, which Jehovah cause of Human Rights amongst us. The soil of will hold over hell in the tongs of his wrath until

formation of this shall be laid before the public at demons War and Intemperance; and insensible to Lester—thus killing two birds with one stone." starving, sin-sick and suffering souls right around us; Surely, such blowing and angling are worthy the tal-

> tive to the suffering which was endured in the 'dead nates in such choice and sensible expressions as these past'; but, Oh! how reckless, careless and indifferent to the cry of woe which reaches us from the 'living present'! Would that this subject could be brought before every msn, woman and child in this

long ago; and then, perhaps, we might be induced to open our ears a little wider to the wails of anguish should not provoke serious criticism. Such asseverations, in the face of past events, prove quite conclu

blasphemy and infidelity!'

other words, this offensive or mephitic effervescence of antiquated ignorance, has about lost its power for antiquated ignorance, has about lost its power for a continuous continuou ists as a mere excrescence of slavery. The little viman's perverted nature, and aptly set forth in the ex-

The Democratic party and the Slave Power at the North have been one and inseparable. The one has been the adjunct of the other. Together they stand, together they fall. They have lived together, and they must die together. And it will require a louder trump than Gabriel's to awake them to a resurrection.

All other parties, says Mr. Weisse, have fallen to pieces. And this is his argument, that the Democratparty is really the conservator of republican freedom! Let me give you a suggestion, Mr. Weisse. Your not one of us can be found in religious or political fellowship with the monster slavery, and that we sound arena. It is the Dead Sea of the political world, combining none of the elements of progression. Other parties have not existed without a soul, without more have been placed before us the past week, may we or less of the vital principle of progression. If other feel that we must get rid of all this false reverence parties have lacked the element of cohesion, it was for the dead past, and be ever ready to hear the cries simply because of the antagonism created by one porof suffering humanity around us now; and see that tion falling back from the principle of progression, by life we are true to the ideas which we so zealously and seeking, covertly, perhaps, to assimilate itself defend by word. And when Henry C. Wright, or with a party that has ever held together by its sworn

vading every thought and deed, and making us true to ourselves, to God, and to suffering humanity an article from the Democratic Age. And this is one of his articles that evince so much 'statesmanship. Mr. Weisse does little credit to his own head in set-The following is additional testimony to the ting up Mr. Lester as his beau ideal of a statesman.

present war of opinions, 'the mass of mankind know Notwithstanding the Liberator is filled with much not why they are still struggling, nor for what.' Surely, better matter than I can give you, yet I feel that it such discernment as this is worthy of a statesman! will not be altogether uninteresting to your readers The mass of mankind, continues this gifted author, to learn, that progressive thought and individual in- 'are like beasts in pain; they vent their rage on the

mighty upheavals of a gigantic and freedom-loving England' goes on to intimate that he has found the main any longer would have been certain death to all England goes on to intimate that he has found the bone of all this contention—that in his exercise of his mighty powers of comprehension he shall be able to enlighten the poor blind and enraged creatures of this shall have to burn up. When he saw that he would Henry C. Wright has been with us, by invitation, mighty powers of comprehension he shall be able to two Sundays, and, in all, spoken to us publicly eleven enlighten the poor blind and enraged creatures of this times, to large audiences, considering the circum-country respecting the real cause of their agitation! stances that surrounded his meetings. His theme, Poor Mr. Lester! that he should set himself up as

throughout, was Man, under several heads, such as a philosopher! He may excel in lighter literature, 'Fact and Fiction in Religion,' 'Immortality,' 'The but if nature intended him for a philosopher, for a Philosophy of Reform, the Dead Past and the Liv- profound thinker, she has abundant reason to be Very truly yours,

April 22, 1859. A. HOGEBOOM.

HANDEL'S SACRED ORATORIO, THE MESSIAH, (com. Wesley, Washington to Church; leaving you nothing to stand upon but your posed in the year 1741,) in Vocal Score, with a sepown naked individual sovereignty; making man su- arate accompaniment for the Organ or Piano-Forte. perior to every thing else, a complete and most perfect Edited by V. Novello. This sublime and imperisharepresentation of the Deity. Thus much for what ble Oratorio makes a volume of 184 pages, and is pubhe thought and proved, summed up in this beautiful lished in a nest and elegant form, bound in red cloth, axiom, that 'Man's demands are only God's com- embossed, and gilt lettered. It is from Novello's celebrated London edition, and equally as well got up But we will now proceed to consider some of the as that; on the best of paper, and the clearest of circumstances which surrounded Mr. Wright's lee- type. It is decidedly the best Oratorio edition ever

La Rieuse Polka. For the piano, by J. Ascher.

lectures; and the Methodist minister actually staid Choruses, selected from the Orphean Lyre and Musi-

notorious bombast and duplicity, was solicited to Kind Words and Kind Echoes. Ballad, by F.

HARMONY HALL. This is the name of a new large hall, just leased, and to be used by the Spirituali of Boston. It is at 419 Washington street. A Spirit-

admirable. Waving the grave question of the possible

effect of their being thus exhibited, upon their future

welfare,-we know not when we have witnessed any

To Cornespondents. In the absence of Mr. Garrison, and knowing the state of his health for several weeks past, we feel warranted in saying to our friend and it cannot be done unless the people are enlightened L. B., 2d, of Mariboro', Mass., that Mr. G. cannot be relied upon for any public speaking during this month. - x. r. w.

man Clarke.

SPEECH OF WENDELL PHILLIPS, before the Committee on Federal Relations of the Massachusetts Le-gislature, in behalf of the Petition for a law against Slave-hunting.

PETTERS IN THE BAY STATE. Speech of William Lloyd Garrison, on the same occasion.

Speech of Charles C. Bubleigh at the Annual

THE AMERICAN TRACT SOCIETY. By C. K. W.

Boston, May 3, 1859.

Prof. L. N. Fowler, New York. Dear Sir: The undersigned. feeling how little the subject of Physiology is understood by the masses of the community, and knowing that you have paid much attention to it in connection with your favorite topic, Phrenology, respectfully unite in inviting you to Boston at an early day, for the purpose of giving a course of lectures, in order that our citizens may gain the benefits arising from your observation and experience.

J. V. SMITH,
J. A. BROADHEAD,
DAVID K. HATCHGOCK,
G. K. PANGBORN,
G. S. HOLMES,
HENRY WILSON,
WM. SCHOULER,
THOS. W. PHILLIPS,
T. S. KING,
C. F. BARBARM,
G. F. BARBARD,
M. BOLES.

PROF. POWLER'S REPLY.

New Haven, Ct., Mar, 10, 1859. New Haven, Ct., May, 10, 1859.

Gentlemen: In reply to your polite invitation to deliver a course of lectures on Physiology, in connection with Phrenology, I will say that it will give me pleasure to comply with your request as soon as previous engagements will permit, which will probably be about the 1st of June. The exact time and place shall be announced as soon as arrangements can be

I am, gentlemen, with much respect, Your obedient servant,
L. N. FOWLER.
To Messrs. Smith, Broadhead, Hitchcock, Pangborn Homer, Bradshaw, Wilson and others.

SAD DETAILS OF THE ST. NICHOLAS DISASTER. DISASTER.

The explosion of the steamer St. Nicholas on the 24th of April, in the vicinity of Memphis, was one of the most terrific that has occurred for years on the Mississippi. It took place at 10 o'clock Sunday evening, all four of the great boilers exploding at once when the boat was under full headway. About sixty lives were lost, and the boat, with a large and valuable eargo, entirely destroyed. The wreck at once took fire, and soon enwrapped the whole boat in one

took fire, and soon enwrapped the whole boat in one sheet of flame. The picture revealed by the lurid flames was harrowing in the extreme. Capt. Mc Mullen was caught in some burning tim-

While endeavoring to release the captain one of the striker engineers came to our assistance, but the three of us failed to extricate him from his awful posi-tion. The flames were rapidly encroaching upon our territory, and the heat was becoming intolerable. Capt. McMullen begged us to cut his leg off, but we could find no axe or other instrument by which to do so, else we would have complied with his wish. We worked at the captain until the fire drove us away— he begging us all the time to remain by him. We did have to burn he ceased his entreaties for us to remain by him, and bade us seek our own safety."

The Republican savs the captain leaves behind him a young wife and infant. They had been united in the bonds of matrimony just two years to a day on the first reception of the sad intelligence. His wife had entertained hopes until the intelligence brought to her by the survivors no longer left any doubt that her husband was no more. Her grief is said to be inconsolable, indeed, and she continually exclaims in the midst of her frantic bereavement—'Oh! I shall ever hear him crying for thelp!' hear him crying for 'help! help!'

The cook, James Wood, was caught between the boat's hull and wheel, and it was supposed that he was fixed there until his head was burnt off. His brother was in a yawl, and spoke to him, hut could brother was in a yaw, and spoke to him, but could afford no succor. Several persons say they heard him speaking and asking for assistance, but none could be given. His brother called out, 'Is that you, Jim?' and was answered, 'Yes!' upon which he exclaimed, in agonizing tones, 'O, God! O, God! that is my brother, and I cannot see nor help him.'

speech at Richmond, on Tuesday evening, in which he took the ground that che North was ready to acquiesce in the Dred Scott decision, and to enter upon a war against the administration that should be directed against democratic corruptions, while nothing should be said about slavery! This ineffable trash he put forth because he had been told at the North that it was the right thing! Told by whom? By a few crasy fellows who diagrace the old whip name by pretending to be whigs, but who know nothing about public sentiment here at this time. The North dislikes the corruptions of the administration, but it dislikes the slave power much more, and it means to continue the war against that power, of which the democratic party is merely the miserable tool. Mr. Rives would do well to go among the Northern people, the next time he shall come North, if he is feally desirous of proving what is the condition of opinion here. The policy he recommends would keep the Mr. Rives, a man of high reputation, made desirous of proving what is the condition of opinion here. The policy he recommends would keep the democratic party, corrupt as it is, in power, forever.—

There have been fugitive slave troubles at Zanesville, the alleged fugitive having been seized and carried off, after he had been legally released. Thus, while the South refuses to punish men clearly guilty of having been engaged in the African slave trade, she can send into free States, and take away men presumptively free. In other countries, generous sentiments occasionally render men violent; here violence and wrong are almost invariably united, erroneous action being prompted by the worst sentiment that can actuate man.

LF John S. Holland, of Pembroke, Christian Co., Ky., offers a reward of \$150 for the capture and return to him of thomas Whitlock, a Methodist preacher, 28 years old, a weighing 170 or 180 pounds. If caught in a free Sta. See reward is but \$100. Has anybody seen a Christial, minister loose in their vicinity, of about this age and ight? If so, here is a chance for speculation, by sending him back to his cold Kentucky home. Anti-Savery Bugle.

WORCESTER .- An Anti-Slavery meeting will be

We learn from the telegraphic reports to the REPORT OF THE EXECUTIVE COMMITTEE OF THE VIGILANCE ASSOCIATION.

OF THE VIGILANCE ASSOCIATION.

Slavery Society in New York city on Tuesday was well attended, and that speeches were made by William Lloyd Garrison and Parker Pillsbury, and also by Rev. Dr. Furness of Philadelphia.

TRACTS FOR THE TIMES.

We ask the particular attention of the friends of the Anti-Slavery cause to the following new series of tracts, just issued by the American and Massachusetts Anti-Slavery Societies. They afford an excellent opportunity and means of aiding the cause, and of disseminating its great truths and principles. A little money expended in them may be made to accomplish a great good. These tracts may all be had at the following low prices: by the hundred, \$2: dozen, 30 cts.; single, 3 cts. Apply at the Anti-Slavery Offices, 21 Cornhill, Boston, and 5 Beekman street, New York.

GREAT AUCHON SALE OF SLAVES AT SAVANNAH.

GEORGIA. Reported for the Tribune.

PRESENT CONDITION OF THE FREE COLORED PEOPLE OF THE UNITED STATES. By Rev. James Freeman Clarke.

Speech of Wender, and also made application to many individuals, soliciting contributions to create a fund for rendering pecuniary assistance to such fugitive slaves as reached the Northern States in a destitute condition. These unfortunate men and women all needed food, clothing and shelter; moreover, they all needed protection, since in every part of New England.

The save fund for rendering pecuniary assistance to such fugitives laves as reached the Northern States in a destitute condition. These unfortunate men and women all needed food, clothing and shelter; moreover, they all needed food, clothing and shelter; moreover, they all needed protection, since in every part of New England.

The save fund for rendering pecuniary assistance to such fugitives laves as reached the Northern States in a destitute condition. These unfortunate men and women all needed food, clothing and shelter; moreover, they all needed food, clothing and shelter; moreover, they all needed protection, since in every part of New England.

The save fund for rendering MONEY NEEDED, AND AID SOLICITED.

FRANCIS JACKSON, Treasurer.

PENNSYLVANIA YEARLY MEETING

PROGRESSIVE FRIENDS. THE SEVENTH PENNSYLVANIA YEARLY MEETING OF

Lloyd Garrison, on the same occasion.

Speech of Charles C. Bubleigh at the Annual Meeting of the Massachusetts Anti-Slavery Society, 'No Slave-hunting in the Old Bay State,'

Speech of Rev. Henry Bleby, Missionary to Barbadoes, on the Results of Emancipation in the British West India Colonies.

Slavery and the American Board of Commissionary of the Speech of Rev. Henry Bleby, Missionary to Barbadoes, on the Results of Emancipation in the British West India Colonies.

Slavery and the American Board of Commissionary of the Speech of Foreign Missions. By C. K. W.

The American Tract Society. By C. K. W. THE AMERICAN TRACT SOCIETY. By C. K. W.

LECTURES BY PROF. FOWLER.

It will be seen by the following correspondence that we are soon to have a course of lectures in Boston, on Physiology and Phrenology, by Prof. Fowler, from the house of Fowler & Wells, New York. Here is the invitation and acceptance:

[COPY.]

Boston, May 3, 1859.

Prof. L. N. Fowler, New York. Dear Sir. The practical reform, and to cultivate those reliable to establishment of the laws and even the causes of human defiled religion into every relation of life and every institution of society. The object of our assemblies is not to build up a set, or to afford opportunity for the discussion of abstract points of doctrine, but to edify one another in love, to devise and execute measures of practical reform, and to cultivate those reliedify one another in love, to devise and execute measures of practical reform, and to cultivate those religious faculties and aspirations through which we are coneciously allied to the beneficent Author of our being, and by which we receive the blessed assurance of immortal life. We therefore invite the presence and aid of all those, however named or nameless, who, while earnestly wishing to avoid the spirit of securianism, yet feel the need of religious association, and wish to share the privileges and joys of spiritual communion and fellowship one with another.

Joseph A. Dugdale, Alice Jackson, Oliver Johnson, Simmons Coates, Sidney Peirce Curtis, Elizabeth Jackson, Josiah Jackson, Josiah Jackson, Henry M. Smith, Henrietta W. Johnson, Mary P. Wilson, Lydia E. Cox, James T. Gawthrop, Rebecca Fussell Frank Darlington, Edward Webb. Thomas Garrett, Priscilla Gawthrop, John G. Jackson, Mary F. Smith, William Barnard, Rebecca Fussell,

Eliza Agnew COMMUNICATIONS for the Meeting may be addressed to Joseph A. Duddale, Hamorton, Chester Co., Pa., or to Oliver Johnson, Anti-Slavery Office, New York

LONGWOOD MEETING-HOUSE is one mile west of LONGWOOD MEETING-HOUSE is one mile west of Hamorton, on the road leading to Kennett Square. Strangers are informed that a daily mail-coach runs to the latter place from Wilmington, Del., passing directly by the meeting-house. The distance from Wilmington to Longwood is 13 miles. Between Philadelic March 1981. adelphia and Wilmington there is a daily communi-cation both by Railroad and Steamboat.

THE ROVING EDITOR:

TALKS WITH SLAVES TO 338 THE SOUTHERN STATES.

JAMES REDPATH, (FORMERLY OF KANSAS.) One neat vol. 12mo., 375 pages : Illustrated.

This Book is the record of Three Journeys, afoot, in the Southern States, between Washington and New Orleans. It contains extended reports of confidential conversations with the Slaves in Virginia, the Carolinas, Georgia, Alabama, and Louisiana: Inside Views of the Social System of the South, as seen, felt and described by the Bondmes themselves. It thus covers a field never hitherto entered by any other American traveler or author.

It contains, also, three original SERTCHES OF KANSAS LIFE.

I.—THE HISTORY OF THE FIRST FEMALE SLAVE IN KANSAS an unvarnished exposure of the "Domestic Institution" in Kansas and Missouri, with the real names and addresses

of the actors in this lowly life-drama : II .- FELORS IN FODDER-AD Historical Sketch of the Pederal Officeholders in Kansas; their crimes and their

rewards: III .- SLAVEHUNTING IN KANSAS: a narration of one of the most thrilling incidents of unwritten Territorial his

In addition to the author's matter there are three able

I. SCENES IN A SLAVE PRISON: By Dr. S. G. Howe, of Boston : II. THE DEATH OF ISAAC, THE INSURRECTION CHIEF OF SOUTH CAROLINA: By Hon. John C.

VACCHAN, of Kansas, formerly of South Carolina: III. LIFE IN THE DISMAL SWAMP: BY A FORITIVE

SLAVE: Reported by Mrs. KNoz, of Boston : and IV. A POSTHUMOUS REPUBLICAN POEM: By the

late WILLIAM NORTH, author of "The Slave of the Lamp." late WILLIAN NORTH, author of "The Slave of the Lamp,"

PROM THE PREFACE.

"In this volume alone, of all American anti-Slavery or
other Books, the Bondman has been enabled, in his own
language, (in his work of the language), and or store, but the second of the language of the define his position on the allengrossing topic of the day," Almost every body has done
it. Why, then, should not he? Sarely at has some interest in it, even if it be "subject to the Constitution;" even
if his interest is unfortunately in comfitt with "the seren
compromises of the Federal Compact."

From H. R. HELPER, Esq., author of "The Impending Crisis of the South."

"In 'The Roving Editor' Redpath has given us a very vigorous and correct sketch of society in the Slave States. On every page of the book is unnit-stable evidence that the author was not content with a superficial view of Human Slavery, but that be has penetrated its very heart, and unfolded in an exceedingly interesting and graphic man-ner, the terrible mysteries of its wicked and desolating functions." AGENTS WANTED.

A copy will be sent, postpaid, by mail, to any part of th United States, on receipt of GME BOLLAR, by

JAMES REDPATH, 38 Winter Street, BOSTON.

P. S.—REDPATH & HINTON'S HAND BOOK OF KANSAS AND THE ROCKY MOUNTAINS' GOLD REGION (pro-nounced by the New York, Boston, and Kansas press to be the best ever issued,) will be sont by mail, prepaid, for \$5 course maps by J. H. Couron. The above works are for sale by R. F. WALL. CUT, 21 Cornhill. Price, one dollar. Forwarded by mail to any part of the country for \$1, and ax three

THE PHRENOLOGICAL JOURNAL

POR MAY

CONTAINS portraits of Dr. W. A. Alcott, D. B.
Simmons, M. D., and Robert Allyn; Letter to a
Dyspeytic; Organization, Life, and Mind; Remarkable Retribution; Self Esteem; Practical Phrenology; Self-Reliance; Longevity among English Quakers; Importance of Sleep; Formation of Opinions;
Worman.

Woman.
Young men, and others, who would 'Rise in the Woman.

Young men, and others, who would 'Rise in the World,' and make the most of themselves, should read this Journal. Only \$1 a year. Address FOW-cester and vicinity, are invited to be present.

Young men, and others, who would 'Rise in the World,' and make the most of themselves, should read this Journal. Only \$1 a year. Address FOW-LER & WELLS, No. 308 Broadway, New York, or 42 Washington street, Boston. MEDICAL REFORM.

MEDICAL REFORM.

That a great change has within a few years been wrought in the practice of medicine, no one will pretend to deny. It is well known that the study and learning which has been for ages lavished upon the use of mineral poisons, as medicines, have failed to answer the reasonable expectations of the public. The old physicians have abandoned the use of the lancet, and have found it necessary to reduce the quantity of medicine given to perhaps one-fifth of their original doses; but, as diminishing the guantity does not improve the quality, such a change can never answer the demands of suffering invalids.

A change was required which should dispense with all poisonous drugs, and substitute a system of innocent medication, which would harmonize with nature, and remove diseases, without the risk of injury to the constitution. For the accomplishment of this object, many talented and learned men have zealously labored, and a great reform has been brought about. Among the champions in this reform, we believe all are willing to yield the palm to Dr. R. Greene, the founder of the "Boston Indian Medical Institute."

Dr. Greene, after studying the various systems of medicine, and finding that they had not the basis of nature, turned his attention to the study of Nature's Laws—spent several years in travel, and received much useful information from those "children of Nature"—the "red men of the forest," whose habits and system of medical practice he thoroughly investigated, and which has greatly assisted him in the development of a system, having nature for its foundation, and science for its superstructure.

About ten years ago, Dr. Greene located in Bos-

nature for its foundation, and science for its superstructure.

About ten years ago, Dr. Greene located in Boston, when the success of his treatment was brought
more fully before the public, and his sphere of usefulness enlarged. His Allopathic friends viewed his
success with a jealous eye, and his practice was
animadverted upon in one or two of their medical
journals, in no very dignified terms. That he was
successful in all ordinary diseases was admitted;
but they were slow to believe that he was able to
cure Cancers and Screphlous Husnors. To convince
them and the public of his success, he published
facts in regard to cures of such cases, giving the
names and residence of such persons who were
willing to have their names used, so that any one
could be satisfied of their truthfulness. He also preserved specimens of cancers as they were removed,

willing to have their names used, so that any one could be satisfied of their truthfulness. He also preserved specimens of cancers as they were removed, that they might be examined by the doctors, or by the public. Several hundreds of these cancers, some of enormous size, soon accumulated, having been put up in glass jars, where they have since remained on exhibition at his rooms, 36 Bromfield Street, Boston, to which the public have free access.

These incontrovertible evidences of success brought out the press in his favor, and drew around him a large number of friends who were interested in the common cause of humanity. The business at the office so increased that it became necessary to relieve Dr. Greene from the details of his practice, in order to make his services available to a larger portion of those applying for treatment. For this purpose, and by the advice and cooperation of influential citizens, an organization was formed under the name of the "Boston Indian Medical Institute." Not that the practice was crude like that of the Indian, but based upon the Indian system, or natural principles, harmonizing with natural laws, and avoiding the use of poisonous drugs. Under this organization the Institution has become the most popular Medical Asylum in the country, where patients are daily received and successfully treated for all the various ills of the human family. But few people have an adequate idea of the extent where patients are daily received and successfully treated for all the various ills of the human family. But few people have an adequate ides of the extent of business done at this Institution, or the number of cures effected, although nearly all are familiar with the fact of frequent remarkable operations being performed with the most favorable results. Such results are not without their lesson. They speak hope to many sufferers, and the basis of such hope is a firm one, for it rests upon experience, and upon facts.

hope is a firm one, for it rests upon experience, and upon facts.

Consumption has been treated with a success unexpected by the patients and their friends; and the results in numerous cases of Scrofuls, Liver Complaint, Dyspepsia, Heart Disease, Dropsy, Female Complaints, Disease of the Stomach, Bowels, and Kidneys, Rheumatism, and various other diseases, give confidence to those conversant with the fact, that cures are effected at this Institution which have baffled medical skill elsewhere.

Facts like these cannot be resisted, and this practice must necessarily take precedence in the minds of the people.

of the people.

Many clergymen, editors, and other professional gentlemen, have visited this Institution, and signified their entire approbation of the system of practice, and expressed a desire that the facts connected with this treatment should be made known to the world.

The Institution, whose Card is here appended, is now placed upon a firm basis, and is an honor to the city of Boston, and one to which her citizens can point with pride, in view of the vast amount of relief it has afforded to sufferers throughout the country, and the confidence with which the invalid may look upon the results of its practice in the future.

BOSTON INDIAN MEDICAL INSTITUTE Office 36 Bromfield Street, Boston REV. N. DAY, Pres. REV. P. MASON, Vice Pres.
REUBER GREENE, M. D.,
ISALAH HUTCHINS, M. D.,
Physicians.

Established for the successful Treatment of Diss.
Rational Principles. The Electro-Chemical Baths, together with Dr. Greene's im-roved Medication, have been adopted in this Institution, and

have exceeded the most canguine expectations in the removal of a great variety of disease.

All persons having Cancers, or those afflicted with complicated diseases, should avail themselves of the personal attention of the physicians at the Institute, where proper boarding-houses are provided.

A personal examination of each case is preferable; but all the common forms of disease, except in aggravated and complicated cases, are successfully treated in a second completed cases, are successfully treated in the common common forms of the case of the complete case to obtained from answers to the questions in the "Indian Arcana," a newspaper published by the Institution, a copy of which will be sent free when requested; also, Dr. Graen's "Indianvoratus," or Science of Indian Medicine, may be had at the office for 12 cents, or by mail on the receipt of four postage stamps.

Consultations upon all diseases free of charge at the office, or by letter on the reception of a postage stamp.

All communications should be directed to DR. R. GREENE, 50 Bromfield Street, Boston, Mass.

REFFERENCESS.

20 Bromfield Street, Boston, Mass.

REFEREN CES.

Hon. S. C. Mains, Boston, Mass.; Rev. Edward Edmunds, Boston, Mass.; Rev. Legenth, Mass.; Rev. Legenth, Boston, Mass.; Rev. Rev. Legenth, Boston, Mass.; Rev. Legenth, Boston, Mass.; Rev. Legenth, Boston, Mass.; Rev. Legenth, Boston, Mass.; Rev. Legenth, Boston, Boston, Boston, Mass.; J. E. Merrill, Zaq., the Pholys. Company. N. H. Dett. Description, Mass.; J. E. Merrill, Zaq., Legenth, Boston, Mass.; Legenth, Legenth, Boston, Mass.; Legenth, Legen

HUMORS OF THE HUMAN SYSTEM.

I T is well known that the juices of the body are governed by natural laws, such as regulate the vegetable life in the change of seasons.

In winter, they are congealed, or in common parlance, the 'sap is down,' the pores are closed, and our whole body is hard and firm, and an accumilation of impurities takes place in our average.

impurities takes place in our system.

The genial influences of Spring cause an expansion of all living matter, the sap rises in vegetable life, also the juices ef our bodies are given out and enter into the common circulation.

This is a law to which every human being is sub-ject, and the neglect of it has caused a whole summer

ject, and the neglect of a pally a remedy that cleaness and searches every fibre and pore, and eradicates every particle and sediment of humor that has laid stagnant during the winter.

Kennedy's Medical Discovery is well known to our readers as the greatest and best Blood Purifier the world has ever produced.

readers as the greatest and best Blood Purifier the world has ever produced.

We advise each and all of our readers to use one bottle of it this Spring; we say one bottle, for that will cure the impurities of one season, and prepare the system for the changes of the next.

Where the disease has fastened itself and become settled in the system. Isrger quantities are required. For Scrofula, Erysipelas, Salt Rheum, Scald Head, White Scales, Shingles, Pushes, Ulcerated Sore Legs, Humor in the Eyes, Running of the Ears from Scarlet Fever or Messles, the Medical Discovery can be relied upon to effect a perfect cure.

May 13.

ENTERTAINMENT OF THE DUTTON

THE smallest girls of their age in the world, being 9 and 11 years old, and weighing only 13 and 15 pounds. They sing the following, songs at each entertainment: 1. Gentle Annie. 2. Darling Nelly Gray. 3. Nancy Till. 4. Rosalie, the Prairie Flower. 5. Old Cabin Home. 6. The Hazell Dell. 7. Willie We Have Missed You. 8. The Mountain Maid's Invitation. 9. O Come, Come away. 10. Wait for the Wagon. 11. What is Home without a Mother? and dance the Polks and Waitz. They will appear at Boston, Mercantile Hall, Monday evening, May 9, and every Afternoon and Evening, to May 21 inchusive, at 3 and 8 o'clock. Admission 25 cents; children under 12 years of age, in the afternoon, 6 cents; children over 12 years of age in the Afternoon, 10 cents; 5 tickets §1.

ALBERT NORTON, Manager.

J. B. YERRINTON & SON. PRINTERS;

POETRY.

For the Liberator.
THE TWO VOICES. Lines, written upon the Island of Santa Cruz. BY MRS. PRANCES D. GAGR. I stood upon the wave-washed shore, As the sun sank beneath the sea, And 'mid the dashing waters' roar, A loved voice seemed to speak to me, My wife, come home !

The sea was calm, the sky was clear, On yonder ship the white sails hung All idly-while the sailor cheer Came o'er the wave; and still was sung, 'Mother, come home!

The sun was gone-Night's sable cloak Soon furled the rustling palms above My head ;- a voice the silence broke, And soft winds brought the words of love, Sister, come home

Twas glorious, that star-lit sea, And grand the dashing of the wave, And every surge brought up to me Some face or form, as from the grave, Saying, 'Friend, come home!'

And then I wept; my salt tears fell, And mingled with the salter sea; And in my heart a surging swell Dashed up-a life-time memory Of loves and home.

I felt that I must stretch my hands Up to the white sails passing by, Toward my own dear native land, And with a home-sick spirit cry, Oh! take me home!

And then there came a still, small voice, But deep as good old ocean's roar, Asking- Dost thou repent thy choice? Hear'st thou the suffering cry no more? Would thou go home?

Nay! let thy heart-loves nestle still Cherished and warmed within thy breast; But onward with an earnest will, And find in duties done thy rest : · Earth is thy home.

The dark-brow'd children of the sun In thy own land still pleading cry For husband, father, daughter, son, To the deaf night-winds floating by, For love and home.

Their loves are chained by bolts and bars : Thy country's laws break dearest ties : Sorrow and toil, and stripes and scars, And maddening wrong, and bitter sighs,

Be brave and strong ! and learn the tales Of Freedom from these ransom'd ones, To tell again o'er hills and vales, To proud Columbia's recreant sons, These tales of home.

Be brave and strong !- who knowest but thou May'st break some sufferer's galling chain, And lay upon the tortured brow The light of Liberty again, Of love and home?

For the Liberator LINES. Respectfully Dedicated to Rev. Theodore Parker BY ANNA GARDNER.

Bright isle of palms! sweet land of flowers! The ceaseless summer time, The healthful air and perfumed bowers Of thy dear southern clime, To many an invalid hath been Restoring wasted strength again,

To thee, whose air new life imparts, A sacred charge is given-Prayers, rising from ten thousand hearts Besiege the courts of heaven,' That he who seeks thy genial skies, To mend life's broken ring, May feel thy grateful air arise

And buoyant, rosy health.

That PARKER, noblest, truest, blest, A power unmatched-to bravely breast Life's surging battle-field-To bend his bow for right, and win-With an unerring dart To pierce the citadels of Sin. And Bigotry's bare heart :-

With healing in its wing :-

And yet, with child-like faith and trust, With god-like mien and air, To snatch Truth's banner from the dust. And high aloft to bear Its folds of beauty o'er a world

By wrongs and creeds oppressed :-In starry radiance unfurled, It gilds dark Error's crest. Hope answers to intense desire,

That from thy soothing clime He may return to reinspire, While on the shores of Time. Those who through mists, so dark and dense, ollow where he has trod. Shedding through life a 'gladdening sense

This cheers, sustains the trusting soul, Whatever ill betides, Which, reverently, in self-control And perfect faith abides. That faith and love not made a part Of any sect or plan-Thrilling responsive to the heart Of Universal Man.

SABBATH WORSHIP. I have worshipped in Nature's cathedral This glorious Sabbath in Spring : In the temple of the living God, Where for choir the wild birds sing

In the house our Father builded. That house, so vast and high, Spread with a carpet of living green,

My cushioned pew was a mossy stone, By a spring that served for baptismal font, And sacramental wine.

The congregation was made up Of squirrels, and birds, and I, And we listened there to the beautiful words Of Nature's prophecy.

Blades starting from the sod, Each budding tree was whispering

Of a wonder-working God. And the bright-winged choir sang sweetly In the sombre pine above: I translated the joyous chorus; It told me, 'God is Love.'

Long time I sat there musing On the lesson I had heard, The old, old lesson, yet ever new, Whispered by breeze and bird. I thought of life's great duties, And I felt my heart grow strong, And nerved anew for the conflict Of the right against the wrong.

Oh! never had pealing organ, Or studied words of prayer, Waked emotions so deep, so holy,
As were mine while seated there. And regretfully I left it,

That church where I'd worshipped so well, With a higher hope, and a worthier aim Oh! ye who never worship, Save in temples man has built, Who by Sabbath prayers and praises

Go, read from the book of Nature The glorious lesson of life!
Go, learn there love and justice, Instead of discord and strife

Learn too the sacred lesson, Learn to live it all ye can, The holiest of all lessons, The brotherhood of man. Sherborn, March 20, 1859.

The Liberator.

LETTER PROM MRS. FRANCES D. GAGE. St. THOMAS, April 1, 1859.

FRIEND GARRISON : I know that every atom of testimony that can be given to our blinded people of the United States, in favor of emancipation, is valuable to you, and hence of each other, and lay by a little fund for the poor I rejoice to throw in my mite, be it ever so small, and the needy. Also, to watch over each of to help on that mighty work which seems (great and morals, and help each other to be good. This has good as it is) to creep on with the slow progress of 300 members, and is doing a wonderful work. these coral rocks to completion.

Miss Stephenson-(God bless them, and keep them to put it into safe-keeping. So he established a in the hollow of his hand, and return them in safety to us again) - accompanied us to the wharf - he walking with a firm step, and with apparent case. We friend, are showing the world what they can do-if think he is better, decidedly. But he needs a long, it will only help them. May he be long spared for long rest, and great care, to restore him to perfect his work!

to-morrow morning. Now for the testimony: They native land? told me at the boarding-house where I staid in Christianstad, Santa Cruz—they, I mean our board- and hear denies the assertion that Emancipation has ers, American invalids and Danish and American wrought injury to the slaves-or to the whites. sea captains-that the slaves repented their emancipation, and would be thankful if they were again under the protection of masters. This, of course, I did not wholly believe; but knowing well the na- the Roman Catholic religion. I think its tenets and ture of dependence, and how it will and does doctrines are wrong, and its effects on the life, as a sometimes degrade human beings till they love it, general thing, injurious. (I have heard wives declare, 'It is beautiful to be It seems to me that Patrick and Bridget will hardly dependent,') I did not know but it might be possible be very scrupulous to tell me the truth while falsethat this people, who eleven years since struck for hood will screen a fault, and may be atoned for to freedom, might be rining for that irresponsibility their Maker, for twenty-five cents.

which is ever the feeble child of oppression. So I set But Patrick and Bridget are ready to walk thre myself to work to find out what these people, who miles to church, rain or shine, and I am bound to seemed so happy and cheerful, did really think about conclude that their religion is all in all to them, -cs. it. First I asked old Betsey-who, with swollen feet pecially as my Orthodox friends, who are to be saved and warped hands, did the work in my room- Bet at my expense, and so contented with the arrangesey, would you like to be a slave again?' 'No ment, seldom take such pains to worship their im ma'm - I'se better as I is. Missis gives me my room cable Jehovah. Now, poorly as I think of the reli-

that's enough, thank the Lord!' ble girl—' Sophia, do you want to be a slave?—would joy and peace it can give.

You be hetter off?' 'Me? No—no—a master whip

When I see what fatigue these week-day work

always has plenty.'

Would you like to become slaves again?' that its teachings conflict with their belief. No, never-we have good times now; we raise our How many of the Protestant sects agree about the little patch, and sell what we don't want; no driver rendering of the Bible? How do we know that we to whip us; we lay up stivers in bank, and nobody are right? And if we are, what right have we to say takes it away; we never be slaves again; we send our that the children of those who differ from us shall be children to school, and we go to the church; and we taught out of our Bible? get married, and live in our own homes; if one Is not this the same sort of persecution which drove

great well in Frederickstad, where groups of young moral and spiritual welfare; and if I thought them carry home the water to get their breakfasts. I chat- schools, not one of them should be subjected to the ted with them, and at last I said to them- 'They say risk. in the United States that you are sorry for your free- I believe that the Catholics have the welfare of their dom, and mourn to be slaves again. Is it so?'

and who kept up the fires under sugar kettles at tenets of any sect in the land. the Constitution Hill estate, if he was once a slave. Let the teacher inculcate good morals, but let him Oh yes, missis, always till the insurrection come; leave tenets and doctrines to the parents of the children then I was free.' 'Had you a good master?' 'Oh yes, under his charge. missis, he was always good-tuk good care of us.' Are you worse off now?' I dared not say the word others as we ask for ourselves. slave to that brave-looking man. Oh, no, missisno, missis-no, missis. Then it was work, work, all the time in the cane-night and day, night and THE DEATH PENALTY IN MICHIGAN. day-no steam-no carts. Oh! it was whipping To the Editor of the Liberator : and driving and cussing. Now, when the sun goes | Since the abolition of capital punishment in Mich sleep till sun up. If I work late, I get pay; every cating an increase of crime as a consequence there thing better-every thing better; man hab his own of; also, that the death penalty had been restored wife; now, no man take her away—no sell his chil-dren; no, missis, not better off then—better off now.'

In answer to a recent note of inquiry, addressed to

'I would not be a slave'; and he turned proudly away. which I communicate to you, for the informatio I asked Old Jones, who took care of my rooms at such of the readers of the Liberator as are interest. Frederickstad, (I staid a few days on each end of the in the subject: island,) if she would like to be a slave again. 'Me, -me missis! you must be jokin'-I'd never be

no-told a long story of her old massa's great estateof his fine house, and horses and carriage; and when Emancipate came, he went off to Copenhagen. She work for him seventy years, and then Emancipate left her without a stiver to pay doctor or buy bread. Old massa found it was coming, and sold all her chilthe sea. She wished she was a slave again, for then and Massachusetts? she could have a home, and old miss would get the doctor; old miss neber go off and leave, if it want for Emancipate.' So she told her simple tale of wrong. This is not half of whom I have asked the ques ion-and only in this one case have I heard a wish

for the protection of slavery expressed. This is a beautiful island; but its fertility ha been exhausted, and wrong and oppression have left Senate for the restoration of cathe marks of their hands on the people. But there is The Milwaukee Free Democrat

richer than its hogsheads of sugar-and more exhilarating to the true heart than all its puncheons of rum—one that lifts the soul to God in thankfulness, and fixes the mind more firmly in humanity, and brightens every hope in the future -and that is. a

An Episcopal minister-a noble, honored one well educated, talented, highly cultured and polished—who, rising above creeds and theologies, above the allurements of wealth and ambition, above the prejudices of education and early training—has come here, and settled himself down in this obscure island, and devoted himself to the highest interests of this so lately enslaved and still despised people. Would that I could offer the tribute worthily that I feel is his due. But language fails me to express the emotion I feel. Let me then tell the plain, unvarnished tale of this friend of the oppressed :-

in Tortola, a neighboring island. His father's pro-perty was lost by Emancipation, and he, at the age of thirteen, sent away to the States to be educated. Settled as an Episcopal minister here in 1856, over a church of three hundred. Feeling the needs of the colored people, he started a day school, himself, in his vestry, with only seventeen dollars, taken from his own pocket. This he has kept up two years without any help from the Government, and little from the whites, who discouraged him. He has now 130 scholars, and hires his teachers; has a Sunday school for adults of some hundreds, learning them to read, people, by their long habit of being compelled to leave their sick and afflicted to the care of others had grown careless of their paternal duties to ear other. To remedy this, he established a 'Friendly Society,' in which he binds them together to take car

Next, he persuaded them to lay up money; and they We left Sauta Cruz yesterday; and the last hand I came to him to keep it for them; and soon he had shook was Theodore Parker's. He and his wife and hundreds of dollars in his hands, and felt compelled Savings Bank,' and these people, reported 'so idle and improvident, under the guidance of one real

But I must close this long letter. Oh! when will We came over to this point to take the sailing the time come that my cheek will not blush for packet for St. Domingo, whither we turn our steps shame over the enslavement of millions in my own

I have time for one word more. Every thing I see

THE BIBLE IN SCHOOLS. Mr. Editor:-I do not profess any great love

and clothes, and all I can eat, for what I does, and gion of Patrick and Bridget, it seems to me infinitely I asked the bright-eyed, laughing, light-footed ta-ble girl—'Sophia do you want to be a least

ble girl—'Sophia, do you want to be a slave:
you be better off?' 'Me? No—no—a master whip
me, like 'nuff'—and away she bounded, with her box
they are to obey the rules of the church—how far I asked old Rachel, who washed and ironed my ahead in these respects they are of their more enlightclothes- Would you fare better if you had a mas- ened Protestant neighbors-I do not wonder at the No, mistress; I'se my own master now. I jealousy with which they watch everything likely to works hard; I lays up-nobody takes from me; I conflict with the doctrines which have such weight works when I please, and stops when I please, and importance to them. They profess to think (and I know of no sect which has given greater proof of I asked the field-hands, working in the broiling sincerity) that our version of the Scriptures is

massa don't suit, or missis, we go to nother, when the the Pilgrims from their pleasant homes, and forced I rose one morning early, and went out to the too, have children. I feel a deep interest in their girls were gathering with their buckets and kegs, to likely to learn the Orthodox theology at the public

children at heart as I have; that they have as good a 'No-no-no-it's all a lie. We slaves !!' And right to control their religious education; and I would they looked at each other in mirth, and again and not force on to their children what no power should again repeated the negative to the question ere they force on to mine. I hope to see the reading of the moved off, with free and elastic steps, with their bur- Bible in our public schools abolished. Some parts of I asked an old negro, whose hair was white as snow, whole is capable of explanation in accordance with the

it are totally unfit to be read to children, and the

Yours, for giving in all things as much liberty to SIMEON SIMPLE.

down, the mills stop, and they put out the fire, and igan, statements have frequently been made, indi-

I asked our carriage-driver; and he answered— the Secretary of State, I have received the following,

STATE DEPARTMENT, MICHIGAN, SECRETARY'S OFFICE, LANSING, March 19, 1850 missis—me missis! you must be jokin'—I'd never be a slave again.' 'Was not your old mistress good!' 'Yes, missis; and me work for her long as I live. I'se go down on my knees and work till the blood run, if she need; but I'se never be a slave.'

I began to despair of any willing to be a slave, when a poor, trembling, miserable old creature, bowed down with infirmities, and bending under the weight of eighty years or more, reached out her hand, begging for a stiver. I asked her if she had no home or mistress—for they all call the former owner old mistress, or master. She answered

E. A. THOMPSON, Deputy Secretary of State. The progress of humane legislation has always been low, and seems ever to have been attended with distrust, as to its practical results. The above well-authenticated evidence from Michigan it is very gratifying to note. How long shall it be ere similar gratifying testimonials may be sent forth from New York

May the day soon come when the horrible and barba ous capital executions, which now not unfrequently occur, shall be 'known no more forever' upon our AARON M. POWRLL

The Wisconsin Assembly has capitally ex ed, by a satisfactory majority, the bill adopted by the Senate for the restoration of capital punishment .one bright spot—one thing grander than its estates of perpetual spring—loftier than its towering peaks—be resumed in that State.

CHARLES P. HOVEY.

CHARLES F. HOVEY.

The last week has been saddened to many Anti-Savery barts by the death of one of the truest friends of the Anti-Savery cause. Charles F. Hovey ded in Boston, on Thursday, April 25th, after a painful libese of many months, aged fity-two cars, and was buried at Mount Asburn, on Monday, the 26th Alay. He has been identified with the condition of the moreusent can be ignorant of the services has rendered it, the liberality with which he strengthened its counsels. But only they that knew him best, and saw the thoroughness of his fidelity to his convictions of truth in every direction, and the perfection of the beauty of his daily life, can know how great a loos the world has met with in the withdrawal of such an example from its walks and ways.

Successful merchant, and had acquired a competent estate by his skillful enterprise in business. And he showed how the traffe of the world can be carried on successfully without manness, and eren without seifabness. His business relations were marked not only by the highest tone of mercantile honor, but hy a spirit of magnanimous and generous consideration of all connected with his affairs that in rarely seen in trade. But he did not call or consider his conduct in any of its manifestations as either magnanimous or generous, but simply just. He seems the seems of the conduct in any of its manifestations are little range of the seems of the conduct in any of its manifestations are little range of the conduct in any of its manifestations are little range of the conduct in any of its manifestations are little range of the seems of the conduct in any of its manifestations are little range of the conduct in any of its manifestations are little range of the conduct in any of its manifestations are little range of the conduct in any of its manifestations are little range of the conduct in any of its manifestations are little range of the conduct in any of its manifestations are little range of the conduct in any of its manifestations are little range of the condu

whether white or black, rich or poor, learned or illiterate, and he maintained the rights of the Slave, the poor and the ignorant, because they were men, and had none or few to help them.

Shaking off the dust of his feet as against the Democrats, he soon betook himself to the Abolitionists. He discerned in them men who were sincerely pursuing a great public end, without taking counsel of flesh and blood, but following out their idea of duty whithersoever it might lend them. He at once united with the sect everywhere spoken against, and never ceased walking with it as long as he lived. He was constant in his attendance on the meeting of the Executive Committees of the American and Massachusetts Anti-Slavery Societies, and was ever on the side of the most resolute action and the most outspoken utterance. His faith in the absolute policy of absolute truth was perfect. He knew no Expediency but the Right. In matters of simple opinion as to means, though he was firm in his own way of thinking, he gracefully and readily yielded to the prevailing action. In matters which seemed to him to savor of principle, he was never to be shaken or moved a hair's breadth from the stand he had taken as the right position. He was ever in the midst of contexture and large of authentic hat were and the midst of contexture and the most of the save of the midst of the contexture and the most of the contexture and the contexture and the most of the contexture and the co as the right position. He was ever in the midst of controversy on all sorts of subjects, but with no drop of aerimony in his temper, or of gall in his blood

He formed his own opinions as to theological matindeed is the disciple who can claim a closer resem-blance to the Master than he! And they that knew him best and loved him most, as they laid his head in the grave, enjoyed an assured faith that a spirit so loving and so pure, so brave and so gentle, so wise and so true, must find elsewhere the Heaven it had made on earth.—Anti-Slavery Standard.

It is our painful duty to record the death of Charles F. Hover, Esq., which took place at his against which, if we remained men, we would dash house in this city, on Wednesday morning last. Mr. H. has been ill for several months past from a rheuther than the caged king of the desert or of the air beats H. has been ill for several months past from a rhear in the the caged king of the stomach, and caused his death.

The gift of an

him intimately. Seldom does the grave close over one in whom there was more real, practical goodness, with less show and pretension. A man of wealth, he had none of the airs that such people are apt to put on, but was always unassuming and genial in his manners, while towards the poor and unfortunate he was a friend indeed. Many who have been relieved by his private and generous hounty, will miss his kind face and open hand, but they will not soon forget their liberal benefactor, and in their grateful remembrance he will have a fitting and lasting epitaph. He was likewise liberal in assisting the various reforms of the day, and his whole life presented the rare and honorable spectacle of a rich man making use of his wealth for the benefit of humanity, irrespective of country, sex, or color. He was also liberal in his views of religion, being strongly in favor of mental freedom as well as political, and a most decided opposer of every thing like priestcraft, superstition, bigotry, and intolerance. What others gave to the cause of religion, was more than equalled by his donations and efforts to assist suffering humanity; find as he had lived an honest and useful life, and was too intelligent and faithful to his own convictions to be led by the church, he neither paid it any allegiance in life nor in death, but left orders that he should be buried without priestly services, and his request was complied with. The Pharisee and bigot (whose opinion at the best is good for nothing) may not see in the history of such a man a good example to imitate and follow; but if untiring benevolence and kindness, a hatred of successful alchemists or Rosicrucians control to the untiring benevolence and kindness, a hatred of successful alchemists or Rosicrucians control to the untiring benevolence and kindness, a hatred of successful alchemists or Rosicrucians control to the contents of an endless life on earth. This story has been embodied, with great variety of form and motive, in more than a hundred works.

be truly serviceable to our fellow-men, politically, socially, and mentally, are the ingredients of a good character, that high distinction may be justly claimed for Charles F. Hover.—Boston Investigator.

seience, reason, and sympathy. And no man, perhaps, was ever more deeply loved and more sincerely mourned than he, by those who knew him best, however widely they might differ from him in matters of faith and practice.

When Mr. Hovey was struggling with the world in which he lived was Whig, Protective, and Bank believing. He professed himself a Democrat, a Free trader, and a Hard-money man, in times when such opinions were regarded with an intolerance scarcely credible now, in the business circles where his daily walks lay. His politico-economical opinions he retained to the last, and he died in the faith of the good time coming when there would be neither Custom-houses nor Paper-money. And his intrinsic Democracy he lived and died in, too, though he soon saw through and spurned from him the impudent faction which tramples on the rights of the black man in its pretended zeal for the assertion of those of the whites. He indeed believed in that Democracy which regards 'Man divested of his Accidents,' to the last. A Man was a Man to him, whether white or black, rich or poor, learned or illiterate, and he maintained the rights of the Slave, the poor and the ignorant, because they were men, and had none or few to help them.

Shaking off the dust of his feet as against the Democrats, he soon betook himself to the Abolitionists. He discerned in them men who were sincerely pursuing a great public end, without taking counsed of flesh and blood, but following out their idea of duty whithersoever it might lead them. He at once of duty whithersoever it might lead them. He at once less lures into the future. They have no future. One everlasting now is their all. At last the incessant repetition of identical phenomena, the unmitigated sameness of things, the eternal monotony of affairs, become unutterably burdensome and horrible. Full of loathing and immeasurable fatigue, a weariness like the weight of a universe oppresses them; and what would they not give for a change! anything to break the night-mare spell of ennul—to fling off the dateless flesh—to die—to pass into some un-

to break the night-mare spell of ennui—to fling off
the dateless flesh—to die—to pass into some unguessed realm—to lie down and sleep forever: it
would be the infinite boon!

Take away from man all that is dependent on, or
interlinked with, the appointment of death, and it
would make such fundamental alterations of his constitution and relations that he would no longer be a
man. It would leave us an almost wholly different race. If it is a divine boon that men should
be, then death is a good to us; for it enables us to
be men. Without it there would neither be husband and wife, nor parent and child, nor family
hearth and altar; nor, indeed, would hardly anyters as deliberately, and maintained them as fear-lessly, as he did as to all other things of human con-cernment. His views as to religious doctrines and institutions were distinct and unmistakable, and he never sought to conceal or palliate them in life or in death. With them, however, we have no concern. bearth and altar; nor, indeed, would hardly an death. With them, nowever, we have to walk humbly, if to do justly, to love mercy, and to walk humbly, he give all that lies beneath the sun's golden round and top of sovereignty to migrate into some untried and top of sovereignty to migrate into some untried. should do unto him, and to be kind unto the unto and in the present the oppression of an intolerable task with an aching vacuum of motive. The certainty and the mystery of death create the stimulus and the romance of life. Give the human race an and the romance of life. Give the human race an earthly immortality, and you exclude them from everything greater and diviner than the earth afords. Who could consent to that? Take away death, and a brazen wall girds in our narrow life,

H. has been ill for several months past from a rheamatic affection. It finally terminated in a disease of the stormach, and caused his death.

Mr. Hovey was a gentleman of great enterprise and sagacity as a merchant, and of marked probity and benevolence as a citizen. He was earnest and decided in his opinions, and energetic in proclaiming and defending them. But while he claimed perfect freedom in forming and promulgating his own convictions, he was always ready to concede the same privilege to those who differed from him. He conducted his business with success, fairness, and generosity towards all associated with him. He had in contemplation many philanthropic purposes, which, had his life been spared a few years longer, he undoubtedly would have accomplished; but Providence has ordered otherwise, and he has been called, in the prime of manhood, to leave those who loved him tenderly in the dearest social relations, and a community which will long respect his memory as that of a kind, intelligent, and upright fellow-citizen.—Boston Post.

Dearn or Charles F. Hovey. This well-known Boston merchant, who was also a reformer as well as a trader, died at his residence on Kingston street, last Friday evening, after a lingering illness of several months, aged 52 years. Mr. Hovey was a very worthy man, and greatly esteemed by all who knew him intimately. Seldom does the grave close over one in whom there was more real, practical goodness, with less show and pretension. A man of wealth, he had none of the airs that such people are apt to put on, but was always unassuming and the addentification in the dearest of mother of many thing the dearest of the same privilege to those with definition and the condition of the dark of the condition of the many philanthropic purposes, which, had his life been spared a few years longer, he undoubtedly would have accomplished; but Providence has ordered the bear of the work of the west of the air beats and chate in the desert or on which thoughtless myriads and teneful class with fra

ment and revulsion from the accuracd prize. take it as evidence of a spontaneous the depths of human nature—a com-be brought out whenever the attempt be brought out whenever the attempt is made to scribe in life an opposite thought—that death in nign for man, as he is constituted and related earth. The voice of human nature speaks to through the lips of Cicero, saying, at the close the seeay on Old Age, 'Quad si non same tales futuri, tamen extingui homini suo tempor,

ile est.'
In a conversation at the house of Sapphe, & fa In a conversation at the house of Sapphe, and cussion once arose upon the question whether a was a blessing or an evil. Some maintained former alternative; but Sapphe victoriously de the debate by saying. If it were a blessing the immortal gods would experience it. The god forever; therefore, death is an evil. The realing was plausible and brilliant. Yet its upok is complete. To men, conditioned as the is complete. To men, conditioned as this world, death may be the greatest while to the gods, conditioned so different have no similar application. Because a eternity in the flesh would be a frightful eternity in the flesh would be a frightful calasing is no reason why a heavenly eternity in the many would be other than a blissful inheritance. The would be other than a blissful inheritance. The the remonstrance which may be fallaciously beau on some of the foregoing considerations that they would equally make it appear that is immortality of man in any condition would be desirable—is met. A conclusion drawn from the facts of the present scene of things, of cours, we not apply to a scene inconceivably different. The facts of the present scene of things, of cours, all not apply to a scene inconceivably different. The whose only bodies are their minds may be fetted happy, leading a wondrous life, beyond our dense dream and farthest fancy, and obsernally free in trouble or satiety.

Death is to us, while we live, what we this is to be. If we confront it with analysis are that it is to be a set of the set of

Death is to us, while we live, what we think it to be. If we confront it with analytic and define eye, it is that nothing which ever cease in beginning to be. If letting the superstitions are not one of the contemporary of the superstition of it, it assumes the shape of the skeleton-monarch, who takes the wolf for his curpire, the electric fluid for his chariot, at time for his sceptre. In the contemplation of death hitherto, fancy inspired by fear has been by far to much the prominent faculty and impulse. The increature of the subject is usually ghastly, appling, and absurd, with point of view tarying from the of the credulous Hindu, personifying death us monster with a million mouths devouring all ensures. of the credutous Hindu, personlying death wa monster with a million mouths devouring all cutures, and licking them in his flaming lips as in devours the moths, or as the sea swallows the trents, to that of the atheistic German dramer, who was the sea to the sea swallow as the sea swallow. converts nature into an immeasurable by galvanic forces, and that of the bold Fren sparanic forces, and that of the bold French phopher, Carnot, whose speculations have led to decry that the sun will finally expend all its had constelled to the sun will finally expend all its had constelled to the sun will finally expend all its had constelled to the sun will finally expend all its had constelled to the sun will finally expend all its had constelled to the sun will finally expend all its had constelled to the sun will finally expend all its had constelled to the sun will finally expend all its had constelled to the sun will finally expend all its had constelled to the sun will finally expend all its had constelled to the sun will finally expend all its had constelled to the sun will finally expend all its had constelled to the sun will be sun wi theory that the difference is the solar system begains and constellated life cease, as the solar system begains a dead orrery, ashy and spectral, the glow what it was. So the extravagant author of feet

And flung the flaming scalp away.

The subject should be viewed by the meloud intellect, guided by screne faith, in the light of elentific knowledge. Then death is revealed, fm, as an organic necessity in the primordial lifect; an ondly, as the cessation of a given form of life in completion; thirdly, as a benignant law, an appear of the Creator's love; fourthly, as the image. rating condition of another and higher form of his What we are to refer to sin is, all the seeming her lessness and untimeliness of death, all the linguing sicknesses preceding it, and the wrenching total old age, and pass away without suffering. is benignant necessity; but the irregularity as pain associated with it are an inherited punishment

Physical death is experienced by man in common with the brute. Upon grounds of physiology the is no greater evidence for man's spiritual surinithrough that overshadowed crisis than there is the brute's. And, on grounds of sentiment, me ought not to shrink from sharing his open from with these mute comrades. Des Cartes and Male branche taught that animals are mere machine without souls, worked by God's arbitrary possessed shouls are stinguished with their bodies.' Leibniz, by his tinguished with their bodies.' Leibnit, by it doctrine of eternal monads, sustains the immortal of all creatures. Coleridge defended the same its Agassiz, with much power and beauty, advocate in thought that animals as well as men have a function. life. The old traditions affirm that at least beasts have been translated to heaven; namely, ass that spoke to Balanm, the white feal that Chi rode into Jerusalem, the steed Borak that bore le hammed on his famous night-journey, and the that wakened the Seven Sleepers. To recognize Goethe did, brothers in the greenwood and is teeming air—to sympathize with all lower forms life, and hope for them an open range of limiting possibilities in the hospitable home of God—is summore becoming to a philosopher, a poet, or a Cira cludes them from regard, and contemptuously lam them to annihilation. This subject has been gain Future Life of Brutes.'

But on moral and

t on moral and psychological grounds, the dis-ton is vast between the dying man and the dyting brute. Bretschneider, in a beautiful serminor this point, specifies four particulars. Man forest and provides for his death; the brute does not Man dies with unrecompensed merit and guilt; the brute does not. Man dies with faculties and provides the brute does not. fitted for a more perfect state of existence; the does not. Man dies with the expectation of as life; the brute does not. Two added to these. First, man inters his burial-rites, rears a memorial over them, christs fondest recollections of them, which often charge his subsequent character and life; but sho beard of a deer watching over an expiring cons a deer-funeral winding along the green glades of t forest, or a mermaid-uneral in the coral-growth the sea? The barrows of Norway, the manife Yucatan, the mummy-pits of Memphis, the number of the but cemeteries of our own day, speak thoughts of sympathetic reverence and postument survival, typical of something superior to despit dust. Secondly, man often makes death an action instead of a passive experience, his will as it is in instead of a passive experience, his will as it is in the content of the instead of a passive experience, his will as it fate, a victory instead of a defeat. As Minksank towards his end, he ordered them to purfumes and roses on him, and to bring music; so, with the air of a haughty conqueror, amids volcanic smoke and thunder of recling Frace, giant spirit went forth. The patriot is produced by his body a sacrifice on the altar of his confirment. The patriot is produced by the patriot is particular to the patriot is produced by the patriot is patriot in the patriot is produced by the patriot is patriot in the patriot is patriot wal. The philanthropist rejoices to spend himself without pay, in a noble cause; to offer up his life the service of his fellow-men. Thousands of genous students have given their lives to science, and clasped death amidst their trophied achievement. Who can count the confessors who have thought blies and clare to be markets for truth and God. blies and glory to be martyrs for truth and fool.

Creatures capable of such deeds must inherit etenity. Their transcendant souls step from their jected mansions, through the blue gateway of the air, to the lucid palace of the stars. Any means allotment would be discordant and unbecoming their rank.

rank.

Centemplations like these exercise the spectre-hese of the brain, and quell the horrid broud of feat. The noble purpose of self-sacrifice enables us to said upon the grave, 'as some sweet clarion's brain stirs the soldier's scorn of danger.' Death graw with its false frightfulness, pats on its trae beauty, and becomes at once the evening star of memory and the morning star of hope; the Hesper of the siding flesh, the Phosphor of the rising soul. Let it ing flesh, the Phosphor of the rising soul. Let it ing flesh, the Phosphor of the rising soul. And, a we gird our loins, to enter the ancient mystery, as we will exclaim, with vanishing voice, to these release behind,

leave behind, · Though I stoop Into a tremendous sea of cloud,
It is but for a time. I press God's lamp
Close to my breast; its splendor, soon or late,
Will pierce the gloom: I shall emerge somes

'THERE IS NO DEATH!' Let us be patient! these severe affictions
Not from the dust arise,
But, oftentimes, celestial benedictions
Assume this harsh disguise.

We see but dimly through the mists and raph-Amid these earthly damps; What seem to us but sad, funereal tapers, May be Heaven's distant lamps.

There is no death! What seems so is transition This life of morpal breath

Is but a suburb of the life elysian,

Whose portal we call death. LINGFELLOW.

THE EVERY

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dollars (\$300,) native Africans, and twenty (20) recessible by land Florida, and Ga extra if delivered Wm. S. Price, Wm. Tom. Su George W. Do A. Perryman, Reese Price, Sc Abram Carr, Thos. W. Leviller Thus. Wolvert

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